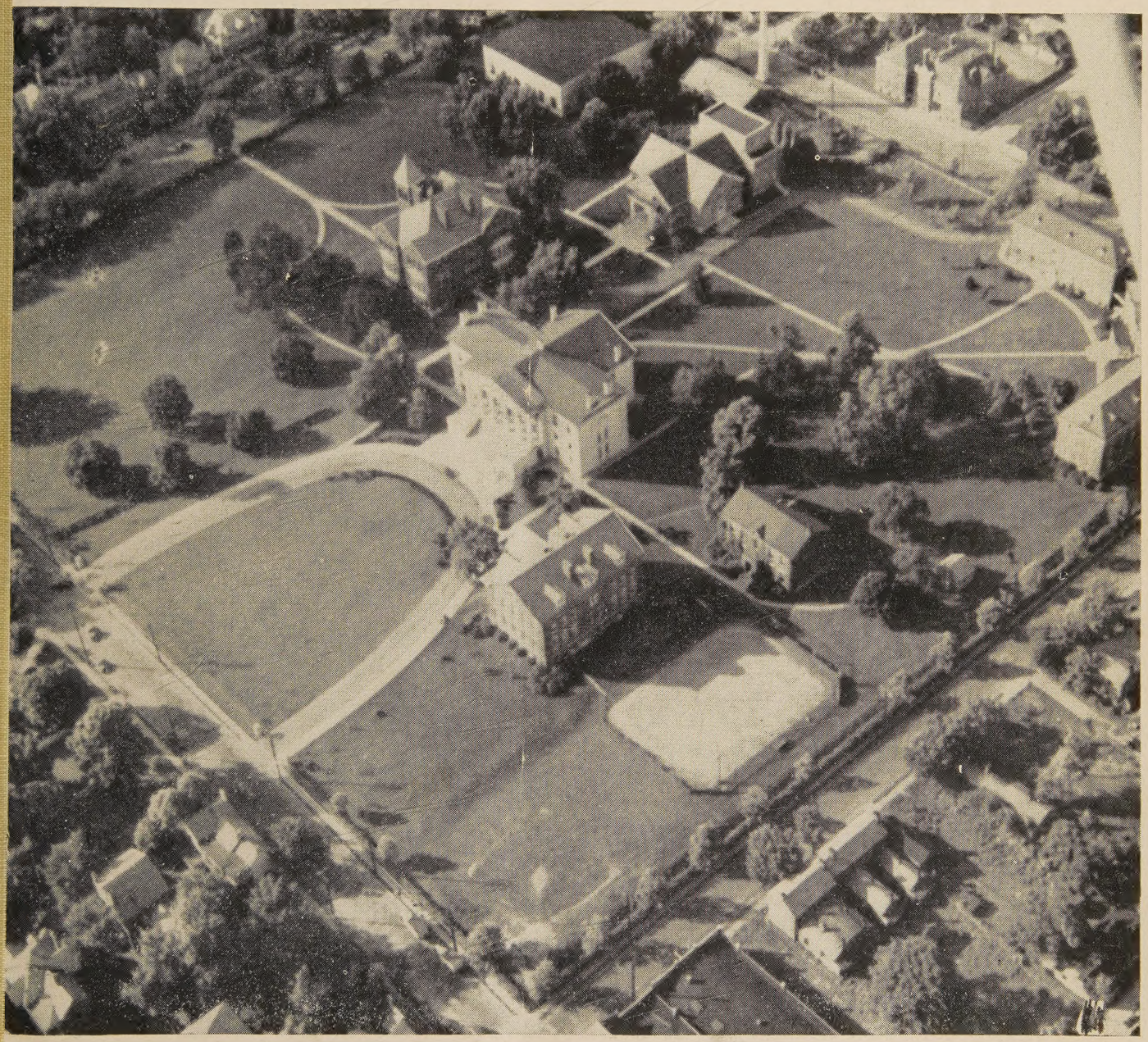
WORLD CALL



Aerial View of Transylvania College and The College of the Bible Campus

ANUARY, 1947

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World Call

Vol. XXIX January, 1947 No. 1

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Circulation Corner

Hail and Farewell!

Hail to World Call Week, January 26 to February 2, and farewell to the special rate offered by World Call during November and December.

As a warning to World Call secretaries and prospective subscribers, midnight, December 31, 1946, was the deadline for posting orders under the special dollar offer. On the stroke of twelve, not only was the new year ushered in, but the regular rate of $1.25 per year went back into effect. Clubs of five subscriptions sent in at one time (but *only* when sent at one time) still are accepted for $5.00, and eleven sent at one time are entered for $10.00.

During the observance of World Call Week, churches will aim to interest more members in subscribing to the magazine, they will encourage more men and women to cultivate the habit of reading World Call, and show church leaders how the magazine can be used in their phase of the church program.

World Call secretaries have just received from the circulation office a folder, "Red Letter Days," which is filled with ideas for promotion of World Call Week. Secretaries also received a sheet of suggestions for the use of the magazine in work carried on by Sunday school superintendents, teachers of adult classes, laymen's league presidents, CYF leaders, women's council or missionary society presidents, and religious education directors. Extra copies are available on request from the World Call office for any of these leaders.

WORLD CALL Aims Higher

Annual World Call Week is expected to give circulation a boost this year toward the goal recently set for the period of the Crusade for a Christian World. By June 1950 when the Disciples' Crusade closes, World Call hopes to have a circulation of 100,000 copies.

Education at Tender Ages

World Call's youngest subscriber is Master Ronald Paul Sumner, aged eight months, of Topeka, Kansas. The magazine is his Christmas present from Kansas' Director of Religious Education, Raymond Baldwin. While the magazine is being read to Ronald Paul, his father, Doyle Sumner, probably will develop some excellent ideas for his work as Associate Field Secretary for the Kansas Christian Missionary Society.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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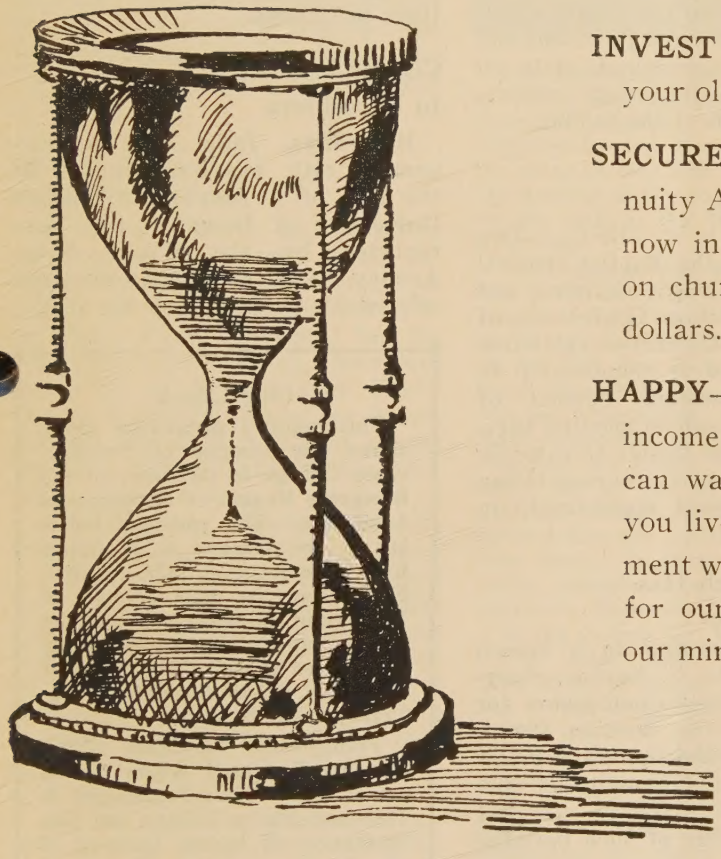
"TIME MARCHES ON"

Making Your Old Age

SECURE and HAPPY

or

DEPENDENT and UNHAPPY



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Global Highlights

News of the World Through the Eyes of the Church

Canadian Church Raises Salaries

MONTREAL (RNS).—A $100 yearly increase in the minimum salary for ministers of the United Church of Canada was voted here by the General Council of the church.

Under the new minimum, married pastors will receive at least $1,800 annually with furnished parsonage and single men will be paid $1,600. The presbytery will try to insure that the minimum is paid. When an auto is necessary, the cost of upkeep and travel will be paid by the pastoral charge.

Religious Radio Group Is Formed

NEW YORK CITY (RNS).—Willard Johnson, vice-president of the National Conference of Christians and Jews, has been named first president of the newly formed Religious Radio Association, it was announced here. Mr. Johnson is a former dean of men at Drake University, Des Moines, Iowa, where he was graduated.

The Association brings together into one group the leaders in religious broadcasting who have been meeting informally for several years in connection with the Institute for Education by Radio held at Ohio State University. The next annual meeting will be May 2-5, 1947.

Membership in the new association is open to all persons concerned with religious radio. The group's purposes are to work for high standards of religious radio programs and to collect and disseminate data on religious radio—its extent, nature, and the reaction of the public.

Negroes Join N. C. Council

GREENSBORO, N. C. (RNS).—Two Negro groups—the Baptist General Convention of North Carolina and the North Carolina Conference of the Methodist Central Jurisdiction—were admitted to membership in the North Carolina Council of Churches at its annual meeting here. Their admittance brings to some 60 per cent the council's representation of total Protestant membership in the state.

Russian Church Has 25,000 Parishes

PRAGUE.—According to a speech made here by G. G. Karpov, chairman of the Soviet Commission for the Affairs of the Russian Orthodox Church, the Russian Church now numbers 65 fully constituted dioceses with 25,000 parishes. In 1941 the official number of such parishes was 4,225.

Most of the reopened churches are in the rural areas. In 1917, Russia possessed 46,457 parish churches; 57 per cent of that total have now been regained. The acute shortage of the clergy hinders the development of the church.

Canada Has 53 Religious Papers

REGINA, SASK. (RNS).—A survey of religious publications in Canada shows there are 53 separate newspapers, magazines and periodicals with a total circulation of 704,342. There are 25 Protestant, 23 Roman Catholic and five Jewish publications. The Catholic ones, however, have the highest circulation, 422,118, compared with 250,824 Protestant and 31,400 Jewish.

Twelve of the papers are weeklies. *The Missionary Monthly* of the United Church of Canada with a circulation of 56,300, and the United Church *Observer*, bi-monthly news magazine, circulating 50,707 copies, are the largest Protestant publications in Canada.

College Planned In Hiroshima

Hiroshima, Japan, the atomic-bombed city, has been chosen as the site of a proposed Christian University of Japan, it has been reported by the Kyodo News Agency. A Hiroshima resident has offered his property for the site.

Evangelism Leaders

—*RNS Photo*

Dr. Albert E. Day, noted preacher, left, and M. Owen Kellison are shown in Los Angeles discussing the ambitious evangelistic campaign organized as the United Crusade for Christ and held there in the autumn. Many churches joined in preaching missions, home visitation work and youth rallies. Mr. Kellison, pastor of Wilshire Christian Church there, is chairman of the evangelism department of the Los Angeles Church Federation.

Our Cover

This month's aerial-view cover shows the campus of Transylvania College in the heart of the Bluegrass Region of Kentucky at Lexington. The principal building of the campus is Morrison College, erected in 1833. Half a block from the main campus of 14 acres in the highest area of the city is an additional campus of six wooded acres. The College of the Bible is also located on the Transy main campus.

Transylvania continues Transylvania Seminary begun by an act of the Virginia Legislature in 1780 and Bacon College, the first institution of higher learning of the Disciples, dating from 1836. Transylvania had the first library, the first college of medicine and the first college of law west of the Allegheny Mountains. The College has had many distinguished students across the years. Raymond F. McLain has been president since 1939.

The regular January emphasis of WORLD CALL is Christian higher education. The Board of Higher Education which promotes this cause in the brotherhood recently called Dr. Henry Noble Sherwood as executive secretary. He came to his new post from Transylvania where he was chancellor.

Christian Council Of China Meets

SHANGHAI (RNS).—Representatives of 25 Protestant church bodies and organizations met here Dec. 3-11 for the biennial convention of the National Christian Council of China.

Majority of the delegates were Chinese. General secretary was Methodist Bishop W. Y. Chen, while the chairman was a woman, Dr. Wu Yi-fang, president of Ginling College in Nanking. A member of the People's Political Council and a delegate to the United Nations Conference in San Francisco, Dr. Wu has held the chairmanship since 1937.

E. K. Higdon of Indianapolis, an executive of the foreign missions division of the United Society, was a guest at the parley which discussed the relationship of the church to the nation.

John R. Mott Wins Nobel Peace Prize

Dr. John R. Mott, 81, the grand old man of Protestant world cooperation, has been announced as one of the winners of the 1946 Nobel Peace Prize. Awarded for the first time since 1939, Dr. Mott will share the award with Prof. Emily Greene Balch, 79, one of the founders and honorary president of the Women's International League for Peace and Freedom.

Dr. Mott is president of the World's Alliance of Y.M.C.A.s and a co-chairman of the World Council of Churches. He helped organize the World's Student Christian Federation in 1895 and for more than 30 years was chairman of the International Missionary Council. He is a Methodist and a member of that denomination's Board of Missions and Church Extension.

On Dec. 19, Dr. Mott was honored at a dinner in New York City.

Record Missionary Groups Sail

Another record was expected to be set in Protestant missionary history Dec. 15 when the SS. "Marine Lynx" was to sail for the Orient with 670 missionaries, from San Francisco. In September the same boat sailed with 400 missionaries aboard.

A total of 250 missionaries were to sail from San Francisco for India Dec. 21 aboard the SS. "Marine Falcon."

The 920 missionaries were to be guests at a farewell program in the Oakland Auditorium, Dec. 8, under sponsorship of the Oakland Council of Churches and the Foreign Missions Conference of North America.

A third sailing is planned for the SS. "Marine Lynx" early in 1947.

Mr. and Mrs. W. W. Haskell, Disciple missionaries to China, were scheduled to sail on the SS. "Marine Lynx" Dec. 15.

Brotherhood Week, February 16 to 23

The National Conference of Christians and Jews has announced the fourteenth annual observance of Brotherhood Week for February 16-23. The theme is "Brotherhood—Pattern for Peace."

President Truman is honorary chairman and John G. Winant, former ambassador to Great Britain, the general chairman.

The observance will seek to strengthen public opinion against intolerance and to build a program of good will and understanding among civic and church groups.

In his letter, accepting the honorary chairmanship, Mr. Truman wrote, "We cannot hope to commend brotherhood abroad unless we practice it at home."

Oldest Disciple Church in Europe

This photograph shows the Disciples of Christ congregation in Copenhagen, Denmark, grouped about the Lord's Table on Sunday, November 3, 1946, on the occasion of a visit from Dr. Robert M. Hopkins of Geneva, Disciple serving on the staff of the World Council of Churches.

This congregation was organized by Dr. A. Holck in 1876. It is the oldest church of the Disciples on the continent of Europe and has not failed to meet on the first day of the week to break bread throughout the 70 years. There was no interruption even during the Nazi occupation of Denmark. Indeed, they kept the Lord's Table spread thus every day as well as on Sundays, so that the German authorities might be assured that this building was a church even though it does not bear the familiar markings of the established church in Denmark.

In the picture, Dr. Hopkins is seated in the center chair. At his right is Mrs. Anna Woderuf, aged 80, a member of this congregation for 68 years. At his left is K. A. Nielsen, who presided at the celebration of the communion on this occasion.

At Mr. Nielsen's left is seated Miss Karen Mikkelsen, daughter of A. C. Mikkelsen, for many years pastor of the Boroea congregation, an offshoot of the mother church which flourished for many years, but whose members have recently returned to the older congregation. Mr. Mikkelsen, who died in 1945 at the age of 86, was a student at The College of the Bible of Lexington, Ky., when J. W. McGarvey was the president. Mr. Mikkelsen had 3 sons whom he named Alexander Campbell, Isaac Errett and William McGarvey.

The present leaders of the Copenhagen Church are Mr. and Mrs. Emanuel Bjorke. He is standing at the left of the photo, in back, and to the right of his youngest son. Mrs. Bjorke is standing at the extreme right of the picture. The three other Bjorke sons may be seen in the group, the oldest being in military uniform and standing at the left and in back of the youngest lad near the father.

The interpreter for the day, with his wife, stands at the extreme right of the picture in the back row. He is a lay preacher from the First Baptist Church of Copenhagen. The Baptist Church is just five minutes' walk from the Disciple church and the fellowship between the two congregations is most cordial. Indeed, there has been consideration given in recent years to their uniting. It will be noted that the majority of those present are women and most of them of an elderly age.

World Council Is Expecting Brazil Gift

GENEVA (RNS).—Brazil Methodists were expected to send a gift to the World Council of Churches in December, it was announced here by Dr. J. Hutchison Cockburn, director of the Council's department of reconstruction and inter-church aid. This is the first time that any Protestant group in South America has extended aid to the Council.

Bible Commission Formed in Germany

FRANKFURT, GERMANY (RNS).—Formation of a Bible Commission to coordinate and intensify Bible production and distribution in Germany has been announced by the Council of the Evangelical Church. The commission will also help establish and maintain relations with foreign Bible societies.

The American Bible Society recently sent 100,000 Bibles, 200,000 New Testaments, and 500,000 Gospel portions to Germany, but many more copies are needed, according to church leaders.

Ford Disclaims Anti-Semitic Book

NEW YORK CITY (RNS).—Henry Ford has again dissociated himself from any connection with a book published under the title of *The International Jew*.

In a letter to Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews, Henry Ford II asserted that "if this manuscript is printed—now or at any time—it is entirely without the sanction, authorization, or approval of Mr. Henry Ford, Mr. Henry Ford II, or the Ford Motor Company."

Canadian Council Head

—*RNS Photo*

Dr. George P. Gilmour, chancellor of McMaster University in Canada, is shown with his wife and two daughters after he became president recently of the Canadian Council of Churches.

Protestants Make Record Contributions

BUCK HILL FALLS, PA. (RNS).—Twenty-six Protestant bodies in the U. S. and Canada belonging to the United Stewardship Council gave $613,898,510 to benevolences and local church expenses during the past year, it was reported here at the Council's annual meeting.

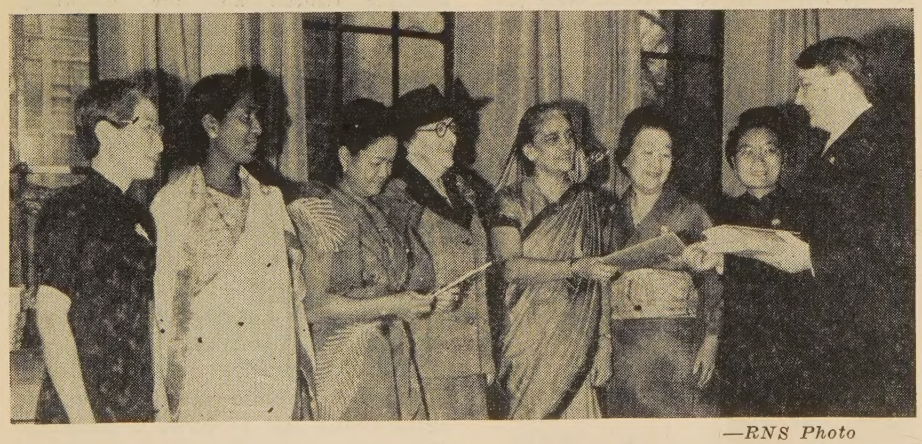
The total is larger than in any other year ever reported. It is 19 per cent higher than 1929, the previous high, and 20 per cent over the giving of last year.

60,000 Russians Become Baptists

NEW YORK CITY.—Sixty thousand Soviet citizens were baptized into the Baptist faith during last summer, according to a letter recently received by Dr. L. D. Newton, president of the Southern Baptist Convention, from leaders of the Union of Evangelical Christian Baptists in the U.S.S.R., it was announced here by the American Society for Russian Relief, which last August sponsored a trip to the Soviet Union by Dr. Newton and six other prominent Americans.

According to the churchmen who wrote Dr. Newton, the Union of Evangelical Christian Baptists is publishing a regular journal, called *Brotherly News*, for distribution throughout the Soviet Union, and is also publishing the Bible, the New Testament and a hymnal. A school to train preachers is to be opened soon.

18 Nationalities at Women's Conference



—*RNS Photo*

Eighteen nations and 72 Protestant denominations were represented in Grand Rapids, Michigan, in November at the third biennial assembly of the United Council of Church Women. A delegate from the Netherlands (extreme right) offers conference literature to visitors from China, South India, the Philippines, England, India and China. There were 2,000 women at the conference. Mrs. L. E. Semones, Tulsa, Okla., was named a vice-president. Mrs. Virgil A. Sly, Indianapolis, was elected as recording secretary. Mrs. Harper Sibley, Rochester N. Y., was re-elected president.

Things to Come

January

Jan. 2, 3. Commission on Restudy of Disciples, semi-annual meeting, Hotel Marott, Indianapolis, Ind.
Jan. 3-10. United Christian Missionary Society, staff meeting of departments of religious and missionary education and missionary organizations, Turkey Run State Park Inn, Marshall, Ind.
Jan. 4. North American Conference on Church Architecture, New York City.
Jan. 5-11. Universal Week of Prayer.
Jan. 7, 8. National Laymen's Advisory Commission, annual meeting, Hotel Jefferson, St. Louis, Mo.
Jan. 7-10. Home Missions Council of North America, annual meeting, Buck Hill Falls, Pa.
Jan. 13. Disciples of Christ Historical Society, joint meeting of executive and planning committees, St. Louis, Mo.
Jan. 13-Feb. 14. Series of "Crusade Assemblies" of A Crusade for a Christian World.
Jan. 14-17. Foreign Missions Conference, annual meeting, Buck Hill Falls, Pa.
Jan. 19. Christian Higher Education Day.
Jan. 22. Board of Church Extension, annual meeting, Indianapolis, Ind.
Jan. 26-Feb. 2. World Call Week.
Jan. 26-Feb. 2. Youth Week.
Jan. 27-31. Ministers' Week and Alden-Tuthill Lectures by Prof. Buell G. Gallagher, Chicago Theological Seminary, Chicago, Ill.
Jan. 28, 29. United Christian Missionary Society, meeting of trustees, Missions Building, Indianapolis, Ind.

February

Feb. 9. Race Relations Sunday.
Feb. 10-15. International Council of Religious Education, annual sessions, Grand Rapids, Mich.
Feb. 16-23. Brotherhood Week.
Feb. 16-23. Week of Compassion.
Feb. 18-20. National Conference on the Church and the Economic Order, Hotel William Penn, Pittsburgh, Pa.
Feb. 21. World Day of Prayer.

WORLD CALL

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VOLUME XXIX JANUARY, 1947 NUMBER 1

Two Conflicting Concepts

A RECENT dinner in celebration of the thirtieth anniversary of the founding of the Committee on Cooperation in Latin America was the occasion of an important statement on political trends in South America by Dr. John A. Mackay, president of Princeton Theological Seminary. Two concepts of "revolutionary significance," according to Dr. Mackay, are on the verge of conflict in South America today.

One of these concepts was described as embodied in the person of Victor Paul Haya de la Torre, president of Peru's Aprista party. It stands for continental solidarity in the spirit of Bolivar—the dream of unity in freedom. It employs the slogan: "No liberty without bread; no bread without liberty." Haya de la Torre's influence is strong in many a Latin American country, said Dr. Mackay, because "he is a significant political thinker, standing for spiritual sensitivity and political liberty."

The other concept is that represented by the president of Argentina, Juan Domingo Peron, who according to Dr. Mackay, "shares with Franco the philosophy of a medieval Spain and maintains that the future of all Latin America depends upon a revival of the glory of the Spanish empire: a great church and a great state united in the task or imposing their own conception of order on former colonial lands."

Dr. Mackay has, we believe, correctly described these two conflicting concepts. We offer in support of this appraisal the following declarations made by President Peron to a group of leaders of the government party, as reported in the newspaper *La Vanguardia:*

> If anyone wishes to make a revolution, I will make one a week earlier.
>
> It will be reduced to giving a few feet of rope to each *descamisador* (shirtless), and then we shall see who will hang whom.
>
> They are going to kill me fighting. I have lived satisfactorily for 50 years, and death does not matter to me.
>
> I have 500,000 *descamisadores,* and in the words of Napoleon, with me in front, we make a million.
>
> I will go to any extreme in order to prevent disturbing order.
>
> They do not know where I will go if they depreciate the order and the peace I have offered and given.
>
> My office is not to govern. My office is to fight.
>
> We have not made mistakes, nor will we, at least not fundamental ones.
>
> I have studied everything perfectly, and I shall not fail.
>
> I am like these *tanos* (Italians)—immigrants who when they lose their fortune are capable of regaining it.

These statements are enough to indicate the utter contempt for democratic procedures and for basic human rights which mark the South American Franco. That such a political concept makes alliance with totalitarian ideas of religion, as Dr. Mackay suggests, is natural. In the same mail with the report of this address there came to WORLD CALL a letter from a Christian leader in Argentina which included the following comment:

"It looks now as though Catholic religious education will be forced into the schools. Protestant public demonstrations were forbidden, but the Roman Catholics are exercising a free hand."

It has long been noted that the interest of the Roman Catholic church in religious liberty appears in countries in which the adherents of that church constitute a minority, and that there is a corresponding lack of concern in the problem when it relates to the liberties of others. This fits well into the Franco-Peron pattern of thought. Accordingly, it is not surprising to find the Roman hierarchy associated with Franco in Spain and in Argentina with the suppression of freedom which includes freedom for Protestants. Elsewhere in this issue (page 29) a statement by Dr. Emory Ross of the Foreign Missions Conference of North America reveals the stake which Protestant missions in the Congo have in the turn of political fortunes in Belgium. There the insistence of the Roman Catholic party upon the privilege of naming the minister of colonies arises out of dissatisfaction with the present minister's policy of according equal treatment to Protestants and Catholics. Unfortunately, there are other evidences of the association of official Roman Catholicism with the forces which oppose democracy with its emphasis upon the great human freedoms. In the long run this can do the Roman Catholic church no good. The interests of Christianity lie with those who hold to the concept of "unity in freedom."

Editorial Correspondence from Seattle

WHEN the Federal Council of Churches of Christ in America met in its last biennial session, the secret of atomic energy had not yet been unlocked. The bomb had not yet fallen on Hiroshima. We were in the midst of war but we looked forward to a postwar world in which we would enjoy the fruits of victory. Today we find ourselves in what may be the most fateful hour of history. We hear the Word of God like a voice of judgment, 'I have set before you this day life and death, blessing and cursing: therefore choose life that thou and thy seed may live.' ''

With these words the General Secretary of the Federal Council, Dr. Samuel McCrea Cavert, began his address at the opening session of the meeting of the Council at Seattle, Washington, on December 4. In an able analysis of the place of the church and of the Council in the life of today's world he went on to say:

> Our future offers little promise unless there can be a true spiritual renewal, a moral conversion, a turning to God and a dedication to his will for mankind as Jesus Christ has made it known. A note of urgency runs through everything that the representatives of the churches say and do as we meet here to pray and think together about our common responsibility before God.

It may well be said that these words reflected to a large degree the prevailing spirit of the meeting at Seattle, though there were, of course, many instances of discussion on a far lower level.

A high point in the three-day meeting was the great service held on the first night at First Presbyterian Church, which was crowded to capacity, with hundreds turned away in the rain. At this ''Service of Ecumenical Witness'' the speakers were Miss Hanna Schokking of Holland and Dr. Martin Niemoeller, the famous German pastor and foe of Nazism who spent eight years in prison and concentration camps for his defiance of Hitlerism. Miss Schokking also suffered imprisonment for opposing the Nazis, spending eight months in a concentration camp for hiding a Jew and for falsifying identity papers for her colleagues in the Dutch resistance movement. Pastor Niemoeller expressed gratitude for the sustaining prayers of millions of fellow Christians all over the world during his imprisonment. Speaking of the attitude of many of his own Christian associates in Germany, he said:

> We saw the misery which had originated in Germany spread itself all over the countries of Europe and then recoiling upon our own nation in hunger and death.
>
> We saw sin proclaimed as right and lawful if only done for the profit of the ''master race''—the sin which now weighs on a ''mastered race'' and suppresses every spiritual recovery.
>
> We saw guilt accumulate through twelve years and culminate in the planned murder of millions of Jews—a guilt now being revenged according to the rule of human punishment, ''eye for eye, tooth for tooth.''
>
> We saw we could not plead ''not guilty'' for ourselves, that on the contrary we were in duty bound to become our own prosecutors first because we had not been brave enough in witnessing, not cheerful enough in believing, not persevering enough in praying, and not ardent enough in loving our fellow men.

There were other notable speeches made at the Seattle meeting, and noteworthy statements and pronouncements on issues the churches face in common. Among these were addresses at the noonday worship periods by Dr. Edwin T. Dahlberg, Dr. Hampton Adams, and Bishop Harwood Sturtevant.

Dr. O. Frederick Nolde's ''Report and Interpretation'' for the Commission of the Churches on International Affairs was especially comprehensive and penetrating. In his concluding remarks Professor Nolde pointed out that we need to recognize that the major battle is before us.

> We can and should find encouragement in the substantial beginning which the churches have made. But if we waver now the cause for which we have struggled will be lost. World order must be given a stable place on the continuing agenda of Christian activity and must receive appropriate attention in the continuing program of Christian education.

The presidential address of Bishop G. Bromley Oxnam, outgoing president of the Council, dealt both with Christian principles and ideals and with their application to the problems of our times. He credited the churches with having given leadership that may make peaceful relations with Russia possible. Commenting on the coal industry, he said that dangerous conditions there were pointed out by church leaders a generation ago. He said in part:

> Had management seen fit to follow the advice of churchmen, had it recognized that mining coal is a process involving research, engineering genius, administrative skills, and just as truly the intelligent and skillful labor of miners; had it thought in terms of the life of the miner and also of the common good, and instead of organizing to fight the worker had sat down with him to work out the problems together, by this time the proper spirit would have been created, the problems long since solved and good will would have taken the place of hate and battle.

Elected to succeed Bishop Oxnam as the Council's president for the next two-year period was Charles P. Taft, prominent Episcopal layman, son of the late United States President Taft and brother of the senior senator from Ohio. Bishop John S. Stamm of the Evangelical United Brethren Church was named as vice-president. Re-elected treasurer was Harper Sibley, business leader of Rochester, New York. Rev. Glenn Roberts, Friends minister of Hartford, Connecticut, was re-elected recording secretary.

Much interest centered in the applications for membership of several bodies. Unanimous approval was given to the application of the Czech-Moravian Brethren in North America. Again, as two years ago, the necessary two-thirds vote by church delegations and by the plenary session could not be mustered to approve the application of the Universalists. This time, however, there were many more who felt that the church should be welcomed as accepting the avowed purpose of the Council ''to more fully manifest the essential oneness of the Christian churches of America in Jesus Christ as their divine Lord and Savior, and

(*Continued on page* 24.)

Spire and Campus

By PERRY E. GRESHAM*

THE greatest mission field of our generation," said John R. Mott, "is the university campus." This fall, one million, two hundred fifty thousand veterans eager for learning, plus war-workers who have delayed their education until now, combined to form a tidal wave of student enrollment which pounded against the American college campus. The sheer magnitude of the autumn classes caused the registrars to hang a "Standing Room Only" sign in front of their offices.

These students are eager to take advantage of all that the college can offer. The veterans, snatched from school at a crucial time, now, through the G.I. Bill, have a chance to retrieve their lost opportunities. They matriculate with a widely held hope that college training will improve their professional careers, and they confidently expect a worthy education.

Unfortunately, the schools were poorly prepared to meet this crisis. For five years, little or no expansion in laboratories, buildings and equipment has been possible. Moreover, while the nation mobilized for total war and production doubled, the development of competent professors stopped almost entirely. Many members of this notoriously underpaid profession laid by the birch rod and spectacles to take up new positions connected with the war effort. Those who have remained in the academic field are so overwhelmed by the inrush of students that they are unable to become the friends and counselors of individual undergraduates. New instructors are too few and frequently lacking in proper academic preparation.

What is more, the educators themselves are alarmingly confused at the fundamental point of purpose.

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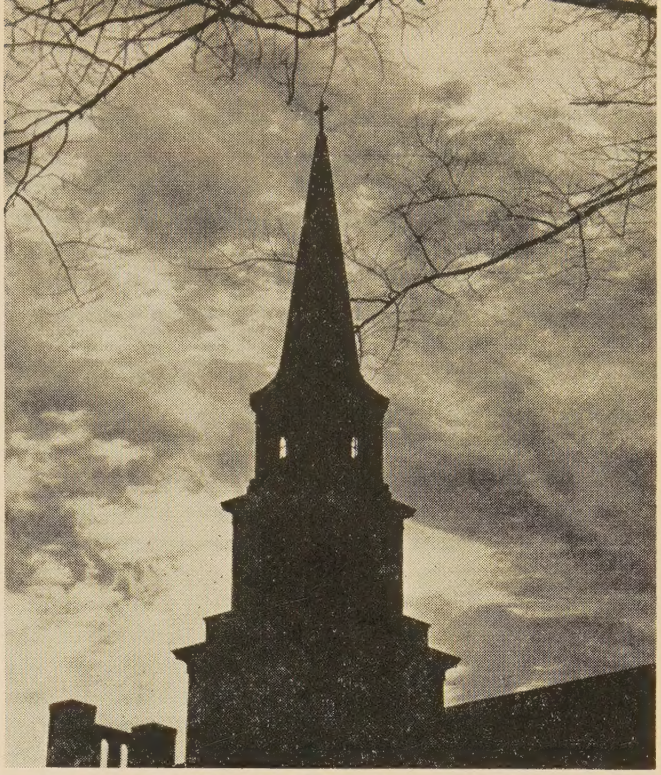
Hiram College veterans, who composed 60% of the all-time high enrollment of 610 students, use three government-leased busses to get to and from their classes. The married men and a group of single students, totalling approximately 150, live at a government housing project nine miles from the campus. The busses make frequent trips each day. Housing facilities at the college and the village are packed to capacity



School of Religion, Butler University

Their values are not clearly defined, nor are their curricular offerings systematically arranged. While the students are asking for better vocational opportunities, certain academicians are holding a shouting revival meeting for the return of the classical conception of the liberal college. Other opportunists are throwing the rich heritage of the liberal arts curriculum to the wind while they plan second-rate courses for credit in any subject from taxicabs to cosmetics. The country club campus still has its professional advocates, while athleticism is in for a resurgence.

However, the student who finds his one and only chance at college beset with these difficult problems need not despair. He can get a truly valuable education if he has the initiative, resourcefulness and assiduity to move into a confused situation with confidence, imagination and common sense. Keeping before himself the searching question, "What is the dominant value that I can derive from this experience?" and organizing his courses so as to move directly toward his goal, the able individual may still acquire an education worthy of the name.

In this endeavor, too, the student does not stand alone. Across the crowded campus trails leans the inviting shadow of a church spire. A potent factor in the college community, unobtrusive, but real and persistently present, is the campus church. If her leadership can awake to its Christian commission, a new opportunity for service is here as she lends a guiding hand to these students who stand in need of orientation to life.

The church is in a position to give the very thing which the college community needs most. In a time of confused values, the Christian message affirms the abiding and incomparable worth of the Kingdom of God. Here is the promise of something to live for, and to live by, as well as enough to live on. If the church has the resourcefulness to inspire with Christian attitudes the students who throng our classrooms

and athletic fields, order will arise where bewilderment now threatens.

The prime factor in character is derived from membership in some group such as the family. The redeeming world family is God's own family—the church. Until the youth of our land feel themselves a vital part of the continuing Christian community of those who seek to build God's kingdom in self and society through this and every age, there will be no significant enrichment of their lives.

Yet at this crucial moment churchmen arise who would sidestep responsibility just when the need is greatest. They say, "Let the schools build faith in our youth!" Perhaps the school can teach the facts of religion, but to inspire faith is the role of the church. But there are evidences that other churchmen among us are awaking to the demand of the hour on the campus where a new world is in the making. Every Christian leader must labor to confront the college with the church, and society with both, until enlightened minds everywhere will be directed by devoted hearts who serve the Lord.

Sixty girls of Culver-Stockton College, Canton, Missouri, had to be housed temporarily in barrack style at the opening of school. Not too conducive to study

The Colleges and Christian Leadership

The Place of Higher Education in the Crusade for a Christian World

By HARLIE L. SMITH*

H. L. Smith

WHEN the history of the past several years is written, it is likely that the effect of the influence of the church will plainly reveal itself. During World War I the church did not always acquit itself with distinction. As a matter of fact, many of the youth returned from the pursuits of war disillusioned as to the place of the church and we went into the period of the "flapper" and "flaming youth." Not all the responsibility for this can be laid at the door of the church, but many of its leaders either became recruiting sergeants or went to the other extreme and lived in a world of idealism completely out of touch with the currents of the world.

Church Influence Felt

Not so in the past war. In the days before the actual conflict the church began to bring realism to bear in the analysis of the causes of conflict and the place of the common man in it. In addition, the church sought to make its mind felt in the chancelleries of the nations, with the result that we now have at least some of the machinery for the establishment of harmony within the family of nations. Nor did the church lose sight of the individuals who were called upon to do the dirty jobs of the war. For this reason it is closer to the place where people live than it was twenty-five years ago.

We must not, however, believe for one moment that the task is done. The more difficult crisis lies ahead or is indeed upon us as we endeavor to bring into reality the kind of world our boys fought to establish. It is fitting, therefore, that the Disciples of Christ should enter into a great Crusade to do their share in bringing into fruition the things we talked about and longed for. All of us thrill at the plans for greater service which are presented by the various phases of the Crusade program. Great things need to be done and time is short. There is one question, however, which frequently comes to mind. It is not a criticism of the planning, but a query: *From where is the leadership to come?* More money, more buildings, more facilities will be of little value unless the human element through which these things work can be supplied.

Religious Leaders Needed

Every department of the church needs more workers. All too often they are now provided by taking them from some other department. When ministers are called to leave one field to move to another, the first field is frequently left unserved for months at a time because there is no one available to carry on the work. More missionaries are needed, for of what value will new equipment and other facilities be if there is no one to use them in missionary activity? The same situation exists with respect to lay leadership. The effectiveness of the church is cut not by the lack of vision or desire so much as by the lack of workers.

*President of William Woods College, Fulton, Missouri, and President of the Board of Higher Education of Disciples of Christ.

Sources of Leadership

Leaders cannot be created overnight. It takes time in a period when we do not have much time. What is done in the next decade can decide whether or not civilization will survive. It thus becomes imperative that we consider the sources of leadership.

Disciples of Christ began early to recognize the importance of education. Colleges were started as a farmer sows grain. Many sprouted to live a short time and die. Many others managed to survive and become institutions in which we can justly take pride. The struggle to live has not been easy. In the past thirty years these colleges have gone through two world wars, and a minor and major depression. The mere fact that they have survived is significant, yet in this period they have become stronger, though the struggle has left its mark. While endowments have doubled, income from these sources has fallen because of low rates of interest. Assets have increased, partly by new construction and partly by increased evaluations. Enrollments have increased, particularly enrollments of ministerial students.

Income from churches has increased, but not in proportion to the total cost of operation. Hence the student has to bear a larger per cent of the cost of his education. Perhaps this is as it should be, but it penalizes the student who chooses to attend one of our church colleges, and that is not as it should be.

Millions Want Higher Education

The colleges now carry the heaviest student loads in their history. Literally millions of youth are seeking admission and facilities cannot be provided. This is not a temporary condition. While it is true that the suddenness of it is due to the veterans, we are, nevertheless, in a period in which more people are seeking higher education than ever before. Whereas 1,500,000 students in colleges was considered normal in 1940, we now have 3,000,000 in all institutions, with three-quarters of a million unable to gain admission. Normal in five years will be between two and one-half million to three million, with regular annual increases for years to come.

Our Disciple colleges cannot now carry their share. They refuse to water education down by too rapid expansion, yet they must expand and they must do so without lowering the quality of their product. It is important, therefore, that higher education be generously included in the Crusade. It is from these schools that the qualified leadership is to come, and unless they provide it, the purposes of the Crusade itself will not be achieved.

Church Schools Must Be Undergirded

We must provide the best education. To do less is sinful and foolish. A shortsighted educational policy means narrow-visioned leaders and a decaying brotherhood. Where the colleges are strong our churches are strong, and where the colleges are weak our churches are weak. Where education flourishes freely, nations are strong, progressive, and liberal. Where education is hampered and narrow, nations are narrow and peoples are in bondage. The best guarantee for freedom is a free educational program with strong independent institutions carrying a respectable share of the load. Self-interest dictates support of the church-related school in America as elsewhere.

We may not need more colleges, but we must undergird those we have in every possible way. There was a time when a college could be started by the minister in the parlor of the parsonage or the basement of the church. That day is now past. To begin a college which is worthy of the name requires at least a million dollars in cash today. If the million is available, it can be used better by the school already established than by a new one.

The accredited school is a going concern and can educate. The new college, started on a shoestring and a good impulse, cannot meet the struggle and cannot educate for today.

In a period of wartime shortages it is only natural that substitutes and adulterated products will come on the market. Congress gives the people some protection against poisoned and adulterated drugs and foods but no such protection against poor education is provided the public by law.

To sell milk which has been watered is evil and dishonest, but to sell education which has been adulterated and poisoned is sinful, dishonest, and unchristian.

The Crusade and Christian Education

If we are to survive, it will not be because of the number of our colleges but will be because of their quality and their product.

If we are to have the leadership we so much need, it will not be found in the numbers of people who think they are educated, but in the quality of education smaller numbers have received.

If the aims and purposes of the Crusade are realized, it will be because the institutions of higher education have found the support of the people adequate for the task. Better never to have started the Crusade than to have it fail in the final analysis because the sources of supply of the human element have been neglected.

The challenge of the future is great, the most awful in fifteen centuries. Education will play a major role in meeting it. The church has asked for and received a voice in the period of reconstruction. The quality and effectiveness of the voice will be measured by the quality and strength of the college which trains it.

Crusade Goals

Christian Higher Education

1,000 students in training for mission fields and other full-time Christian service.

2,000 students in training for the ministry.

5,000 additional students from Christian homes attending brotherhood colleges.

30,000 students in training for loyal churchmanship.

Approximately $5,000,000 for scholarships and improved training facilities.

Sixty Years of Service

By VIDA ELLIOTT*

IN MARCH, 1946, Burgess Memorial Girls' High School celebrated, for three days, the sixtieth anniversary of the opening of the work of Disciples of Christ among women and girls in the city of Bilaspur, India. During the three days, citizens of the town as well as many old students of the school came to pay tribute to the institution that had rendered such great service to the women of Bilaspur and throughout the Central Provinces.

Vida Elliott in the home of one of the Burgess Memorial girls

In 1885, Miss Mary Kingsbury settled in Bilaspur at a time when not one Christian woman was to be found in the whole city. At first, there was much opposition from non-Christians, for it was felt that women who were educated would not obey their husbands and, therefore, could not be kept subservient to them. In the beginning only a few orphans came to the school; but little by little, with great patience and hard work, the missionaries began to help the people understand that they had come to aid the women and girls and to give them an opportunity to rise above their environment.

At that time Miss Kingsbury felt that the maximum number she could accommodate in the school would be fifty, but late in the 'nineties there was a great famine in the land. People died by the hundreds and many children were left homeless and without parents. Suddenly, Miss Kingsbury found that she had three hundred girls in the boarding school. These three hundred girls became the nucleus of the Disciples of Christ church in the whole of that area. As a result of this great influx into the school, there was a shortage of women teachers, so that it became necessary to open a Normal Training School to train teachers for The Mission Boarding School and for other primary schools in that area.

In 1909, Miss Emma Jane Ennis took over the principalship of the school. Under her management the primary school was developed into a middle school and later a high school. In 1925, the women of America gave a large sum of money in memory of Mrs. O. A. Burgess who, for years, had been a leader in the national organizations of the women's missionary societies in the United States. From this money and with the help of a grant from the government, a beautiful building was erected. The school, which had previously been known as The Mission Boarding School, became Burgess Memorial Girls' High School. In 1926, the Governor of the Central Provinces laid the cornerstone of the new building which was to house the greater part of the school. On the lower floor are six large, light, well-ventilated classrooms, a botany room, the library, the teachers' office, a storeroom, and the largest hall to be found in the Mission or elsewhere in that part of the Central Provinces. On the upper floor are private rooms for four teachers, and dormitories for about eighty girls.

In 1933, due to the depression, the mission was not able to continue the financial support of the school, and it looked as if it would have to be closed. However, Miss Ennis went to friends of the school (mostly non-Christians) in Bilaspur and in other parts of the Central Provinces and presented the situation to them. Many of these people, though non-Christians, were keenly interested in the school and rallied to its aid in this most difficult time; thus Miss Ennis was able to carry on the school without the financial support of the Mission. To this day, except for the salary of the missionary in charge, the school has remained self-supporting and bears its share of the upkeep of the buildings it occupies.

On April 1, 1941, Miss Ennis retired after thirty-two years of service to the Mission and to the school. For five years now it has been my privilege to serve as principal and manager of a school of approximately two hundred girls from all over India. About half of the girls are Christians, and they come to us from various Missions—the Minonite, Baptist, Methodist, Nazarene, Presbyterian, Church of England, Syrian Christian, Evangelical, and Disciples of Christ.

In the non-Christian group, about three-fourths of the girls are Hindus, and the other fourth are Mohammedans, Parsees and Sikhs. In the school, about twelve

Miss Ennis and the staff of Burgess Memorial School in 1941

*Miss Elliott, missionary to India under The United Christian Missionary Society, is principal of Burgess Memorial Girls' High School in Bilaspur.

different language groups are represented; consequently, in the high school, the medium of instruction is English. In recent years we have had a few untouchable and low caste people, but most of the Hindu girls whose parents are business or professional people, have come from the two highest castes.

Connected with Burgess Memorial Girls' High School is the boarding department which takes care of about one hundred to one hundred twenty girls each year. When Hindu girls were first taken into the boarding school, it was deemed necessary to provide a separate kitchen and Brahman cooks for these high caste Hindu girls who felt that they would be breaking caste if they ate with others or if they had to take food from non-Brahman cooks. In order to give them the foods that were necessary in their diet, more expensive foods had to be provided for them as they were strictly vegetarian.

However, during the past five years, little by little the prejudices of caste have gradually tended to disappear so that it has become possible to merge both the kitchens and have all the food cooked in one kitchen and by the same cooks. Not one Hindu girl left the school because of this, and the cooks worked happily together. Today there is no distinction between caste or creed in Burgess Memorial Girls' High School. These Christian, Hindu and Mohammedan girls have truly become sisters, although the process has been slow and gradual from the time Miss Ennis first began to take the Hindu girls into the boarding school until today when the girls eat, sleep, work and worship together.

The boarding department, not the school, receives a grant from the Mission each year so that it is possible for many Christian girls who otherwise would not be financially able to do so, to live in the boarding school.

The Hindu girls and those Christian and Mohammedan girls who can afford to pay fifteen rupees (about $5.00) per month are charged that price. Most of our Christian girls, however, cannot afford it, so they are charged according to the income of the parents from $0.85 to $2.00 per month. It actually costs about $3.50 per month per girl to keep them in the boarding school. Their main food is rice, *dal* (something like split peas), vegetables, goat meat, fish and milk. All the foods are highly spiced. The girls furnish their own plates, eat with their fingers, and wash their own dishes. They sit on low stools, called *piras,* which are about two inches high, and put their plates on the floor. All the cleaning work and most of the gardening is done by the girls, regardless of caste, creed or religious distinction.

There are twelve teachers on the staff; one to three each year are Hindus and the others are Christians. The music teacher, a Marathi Grahman who has been at the school for years, has made a great contribution in music and drama and has kept the Hindus of the community interested in the school and its activities. The Christian teachers have come from various parts of India and belong to different denominations. The headmistress, Miss P. K. Shah, daughter of M. J. Shah, and five other members of the staff belong to the Disciples of Christ Mission.

The regular curricular activities of the school are

A little girl in a village where the Burgess Memorial students work

carried on according to government regulations. The school sends up between fifteen and twenty-five girls each year for the Government Matriculation Examination. Since the school was recognized in 1929, it has been distinguished for its high standards and the fine quality of character of the girls who have studied there.

Besides the regular curricular activities of the school, there are many other activities carried on by the teachers and the girls. Indoor games and gymnastics are required of the boarders during the rainy season; after the rains are over in October, all the girls play badminton, volleyball, basketball, baseball, deck tennis, and many Indian games each day except on Fridays when they go to the villages. There are four clubs in the school: the gardening club, the dramatic club, the glee club, and the debating club. The teachers are in charge of these, and all the girls participate.

About twelve years ago, the high school girls of Burgess Memorial started social welfare work in a few villages surrounding Bilaspur. On Friday afternoon school is closed at three o'clock, and about forty or fifty of the older girls are divided into three groups, each group, together with two teachers, going to a different village. They carry with them buckets to draw water from the well, soap and towels with which to give the children a bath, and salve to put on the sores of the children. They also carry Bible pictures and books from which to teach reading and writing. When they enter the village, the girls go from house to house informing the women and children of the

meeting. There are no schools in these villages, so that all the children who are not at work are free to come. First, they are taught games and songs and then they are taken to the well for bathing. While the children are being bathed, some of the mothers learn to read, write and sew. After this, pictures are given out, Bible stories are told and Christian songs are sung. Again on Sunday morning after Sunday school the teachers and girls go out to the villages and have another program.

In the whole of the Central Provinces there is no Christian college for girls. Those who wish to attend college must travel to Lucknow or Madras, which makes it far too expensive for most of the students. So in July, 1943, college classes, preparing girls for the First Arts Examination were started in Burgess Memorial Girls' High School. A building was set aside for classrooms and for resident students; the fees were set at a minimum. The first year, seventeen students came, four of whom were Christians. That first year two of these girls appeared for the Government Examinations of Nagpur University. They both passed in the second division. The second year ten more girls and one of our teachers appeared for the Government Examinations; all except one of these passed, which meant that twelve out of thirteen passed with good marks. Two of the four Christian girls are now teaching in Burgess Memorial School, one in another Christian school and the fourth is studying nursing.

The orchestra at Burgess Memorial School provides musical training for its members and entertainment for the entire school

In April, 1945, due to shortage of funds and hence shortage of staff, the College Department of Burgess Memorial Girls' High School had to be temporarily discontinued, although the need for an inexpensive Christian College in the Central Provinces increases yearly. It is impossible to obtain and to hold the high standard of teaching that the young people need unless the teachers themselves have had a background of Christian training. The work of such a college might well be carried on in Burgess Memorial where young women learn the true values of life so that they may more beneficially serve God and humanity, and where it is possible for women of India to attain that higher goal of education so richly prized by all women of the world.

AS THESE lines are being written, the United States is facing one of the most serious domestic crises in its history in the conflict between the government and John L. Lewis, the stormy petrel of the labor movement, and his United Mine Workers of America.

Can Labor Strike Against the Government

A few hours ago Federal Judge Alan T. Goldsborough held Mr. Lewis and the United Mine Workers union guilty of contempt of court for refusing to call off a strike in the soft coal mines of the nation. A fine of $10,000 was levied against Mr. Lewis and $3,500,000 against the union. Mr. Lewis and the union claim that they are protected against "government by injunction" under the Norris-LaGuardia Act. The Government contends that the terms of the Act do not apply where the strike is against the Government. In this case, the Federal Government has been operating the coal mines for several months because of a previous strike. The Government negotiated a contract with the miners which, it claims, Mr. Lewis has now broken.

The Democratic Process in Industrial Conflicts

The strike has already produced serious consequences at home and abroad. As the situation grows more critical, we may expect tempers to flare and greater bitterness to result. There is a call for Christian citizens to maintain an unprejudiced point of view and to refrain from angry partisanship.

It is a tribute to American democracy that when Mr. Lewis broke his contract with the Government and brought one of the nation's vital industries to a standstill the Government had to hale him before the courts instead of handing out its own punishment. Whether or not strikes against the Government are legal—and many will insist that they ought to be forbidden—the Government had to appeal to the courts to get redress of its grievance, just as any ordinary citizen would have had to do.

Before he was fined, Mr. Lewis had his day in court, with the best legal talent money could procure at his elbow. Before the judge who issued the injunction, he was permitted to present his plea. When he admitted the act, but challenged the validity of the law, the judge had no other alternative but to find him guilty of contempt. Even the fine—as heavy as it is—was imposed through due legal process. And further, Mr. Lewis has the right to appeal to higher courts, and the decision will not be final until the Supreme Court has spoken.

More Social Machinery Needed

Everyone will wish to see the rights of labor protected, but it is obvious that more adequate machinery for settling industrial disputes must be provided. Even labor's best friends are beginning to fear that its leaders have learned no more from their experiences than have the leaders of industry. At the close of World War I it was the leaders of industry who kept our industrial economy in turmoil for several years. Now, with labor more powerful than ever before, there is painful evidence of the lack of social responsibility in some high quarters. Both labor and management are far too often forgetful or indifferent to the rights of the general public. Today, with reconversion incomplete and a large part of the world hungry, cold and shelterless, the rights of 400,000 miners, as important as they may be, must be subordinated to the needs of 140,000,000 Americans and the needy millions of the world. If two citizens cannot agree about their rights, there are courts to which they can appeal. Eventually, both labor and management must submit their disputes to legal adjudication when negotiations fail.

World Missions, Relief and Reconstruction

By LESLIE B. MOSS*

TO LINK these three terms together has an unfamiliar sound. Missions are regarded as Christian propaganda. Relief, in its current world-wide connotations, is administered on the basis of need, without regard to race, creed or political affiliation. Reconstruction is accepted as the necessary but back-breaking job of putting the pieces together again so that the machinery of life can function once more.

The missionary enthusiasts have been too slow to discover that relief measures can be the surest declaration of the love of God that can be uttered. So, too, reconstruction has so far only seemed to mean rebuilding old institutions—not that larger responsibility for adapting new measures in the emancipation of humanity from its agelong bondages.

The Christian gospel is the essential force for freedom. Its message seeks the core of the human soul and transforms its human obsessions into Christ-directed service for others. It releases the individual from the throttling effect of evil social customs and sets him aflame with a determination to free others. It takes the good in every man and magnifies it into the best. It unwraps the selfishness of civilized habits and makes an evangelist for a new order of living.

In spite of a century and more of modern missions we have not yet begun to grapple adequately with the heavy blanket of evil customs that overlays the humanity of Asia and Africa. A government officer in Africa once said, "It takes three generations of being a Christian to blot out the fear that is entrenched in African hearts." The same might be said with different emphases for India and China. Up to this point Christianity and its missions have not begun to grapple realistically with that basic human fear. "Perfect love casteth out fear." And yet our individualistic approach has been a tragic handicap because it presents no social pattern in which a changed person can live.

Today that stark terror which is the constant companion of the unredeemed man mushrooms into a power that palsies the very will to rebuild. Starvation wrecks the bodies of little children—it befogs their minds. It paralyzes all efforts to make a better world. We cannot have a free world until people are able to overcome their terrors by joint action.

This is one of the major messages of Christianity for our day. Teamwork. That understanding which witnesses in others the same struggle we find to be in ourselves. The wisdom to find the strength in teamwork that will overcome the common handicaps of all. So in our relief work today we are operating more as a unit than ever before. The problem is world wide. The need exists among all classes of people. War's devastation has been no respecter of wealth or creed or race. Food has been a dire need in many lands. And that need is not yet sated. Nor will it be until the resources of Asia are harnessed with better science and plans for crop improvement, and all the rural needs that require rehabilitation. The Food and Agriculture Organization, one of the early international organizations, is to take into its purview the food needs of the world.

Health, too, is another of the targets for humanity to face unitedly. Missions have pioneered Christian medical service in many lands. But the march of time has overtaken us. The war has sped health practices to new heights of accomplishment. Preventive medicine, designed to ward off the incidence of disease on a world-wide scale, is the battle cry for tomorrow. It is reconstruction on an international basis.

Literacy is another marching song for the thronging lands of Asia and Africa. Too long they have lain in darkness. New methods of mass teaching are springing up. Frank Laubach, as the apostle of the illiterate man, has worked a magic in every land he has visited. Imaginations are fired. Even the dullest feels a thrill when the printed page becomes intelligible. Reconstruction of the human mind is its goal.

World missions take on a new sweep. Let no one measure the new program by old standards. God calls upon us all to think in more commanding terms. The scope of world missions must be stepped up. Part of our ministry to mankind is a ministry of hope, of readiness to try to reshape the future. Our united relief program—the churches are united in it as never before—gives us an ecumenical approach to the needs of every land. We see that these problems are too large for any one group. Teamwork is the answer.

As together we tackle the dragons of starvation, of hopelessness, of ignorance, or disease, in every oriental land, we are engaged in the most basic, and yet far-reaching, of Christian tasks. It is the missionary task of tomorrow. We must grow if we are to be worthy companions of those who are dreaming great dreams today, and are increasingly prepared to tackle great undertakings for God and for his human children. World missions, relief and reconstruction! They are but component parts of the greatest spiritual undertaking of the ages. Why boggle over words? God is calling us, through the bitter needs and devastation of our world, to a holy crusade that will release the human spirit from its fast-clinging bondages. In the words of the prophet, "Speak to them that they go forward."

The fourth general objective in the Crusade for a Christian World is "World Missions, Relief and Reconstruction."

*Dr. Moss is Director of Promotion for Church World Service.

A New Leader for a New Day

Presenting the New Executive Secretary of the Board of Higher Education

By STEPHEN J. COREY*

Dr. Sherwood

THE Board of Higher Education of Disciples of Christ is very fortunate in securing Henry Noble Sherwood as its executive secretary. I have known Dr. Sherwood for seven years. During that time he has constantly grown in my esteem and affection. I have never known a man more capable of multiplying endearing friendship and confidence than he. Lexington and Kentucky, both educationally and religiously, will greatly miss him.

Dr. Sherwood has had a wide and versatile experience through a long period of service to education and to the church. He received his A.B. degree from Indiana University, his M.A. from Harvard, and his Ph.D. from Indiana University. Beaver College, Pennsylvania, honored him with the LL.D.

Dr. Sherwood has taught in the faculties of Central Normal College, Danville, Indiana; State Teachers College, LaCrosse, Wisconsin; Franklin College, Indiana; the University of Louisville, and the University of Kentucky. He also at one time served as superintendent of education for the state of Indiana. He has written much, one of his books being used widely as a text in the public schools. His two last services before coming to the Board of Higher Education were as acting head of the political science department of the University of Kentucky, and then as Chancellor of Transylvania College, during the absence of President Raymond McLain in war service in the Pacific. In all of these positions he has been an esteemed and competent instructor or administrator.

On leaving the presidency of Georgetown College in Kentucky, and coming to the University of Kentucky, Dr. and Mrs. Sherwood moved their membership to Central Christian Church in Lexington. Within a brief time he was chosen chairman of the church board and became a real leader in that great congregation. He was popular in Rotarian circles as a member and speaker, and was highly regarded by the business and professional men of Lexington, as well as throughout Kentucky. At Transylvania College he worked especially in promotion and student recruitment, and has done much to increase the interest of the churches of Kentucky in the college and its plans for the future. His genial personality, together with his excellent speaking ability, has made him welcome everywhere. Mrs. Sherwood is a most charming woman. They have two married daughters and six grandchildren.

Dr. Sherwood comes to the Board of Higher Education at a very important time. His predecessor, John L. Davis, has done much to integrate our cooperative colleges, universities, and Bible colleges, and to strengthen their standing among our people. Dr. Sherwood will go on from this to help establish adequate support for these schools from our brotherhood, in a time of great educational need and difficult readjustments accentuated by the war period. All our institutions of higher learning are crowded beyond capacity, great numbers of these students being just out of service with the armed forces. Following the training of these emergency men, the colleges will need to be steadied and strengthened to take care of our educationally awakened generation of young people. They will greatly need real Christian disciplines and atmosphere along with their liberal arts and scientific training. The state universities are being pressed into an overbalanced scientific and technical program. It remains for the church schools to train great numbers of men and women with the cultural, liberal arts disciplines, undergirded with Christian conviction, that our country may have high-grade leaders to chart the future course for us in our religious, professional, economic and political life. Dr. Sherwood's wide experience as an educator, his profound conviction with regard to the support and participation of the churches in our educational work, and his ability as an able and sane promoter, both for students and for financial support, make him especially fitted for the task to which he has come.

It is especially fortunate that Dr. Sherwood comes to the work at this time when the Crusade for a Christian World is beginning. Our educational institutions have a vital stake in this movement, and his experience and ability will be a great asset to them, and to our whole brotherhood as well, in this most important undertaking. These years of readjustment and inevitable transition mark for America the beginning of a new cycle, educationally, as well as religiously, economically, and politically. This changing scene affords our church-sponsored schools their greatest opportunity to justify their existence as a unique necessity in a full-rounded educational program. It also affords both the church and its schools the opportunity of eliminating any carrier of indifference or misunderstanding between them and proving once and for all that they are mutually dependent the one upon the other. May Dr. Sherwood have the enthusiastic backing of both our churches and our institutions of higher learning in the new day that is dawning!

*Dr. Corey is President Emeritus of the College of the Bible, Lexington, Ky.

By Their Fruits

By HENRY NOBLE SHERWOOD*

MISSIONARIES of Disciples of Christ go to college. They not only complete a four-year course, but they also attend graduate school. Many have graduate degrees in theology or medicine. They are probably the "most schooled" group among us. There are now 201 missionaries in foreign lands under the auspices of The United Christian Missionary Society. Only 21 of these missionaries are without college degrees. All have been students in one or more institutions of higher learning. All but six attended church colleges. Missionaries with degrees number 180. Their distribution as to colleges from which they graduated is shown in the following tabulation:

95 member colleges of the Board of Higher Education
31 church colleges not members of the Board of Higher Education
17 state colleges with Bible chairs or foundations
13 state colleges without Bible chairs or foundations
16 private colleges
8 colleges not classified

This analysis of the educational training of our missionaries on the foreign fields shows that almost 90 per cent of them have graduated from a senior college; that 70 per cent of those having degrees secured them from a church college; and that over half of this number chose a college affiliated with the Board of Higher Education.

Through these missionaries our church colleges influence the far-flung areas of the earth. Here their graduates lift undeveloped peoples to a higher level of life. Here their graduates help build that precious reservoir of good will to which Wendell Willkie eloquently pays tribute in his classic *One World.* Here the church colleges register their worth in terms of a Christian world order. By making this contribution abroad the church colleges have made every church member a debtor to them.

Through these same missionaries our church colleges have received a high mark of approval. Today 23 of their children are enrolled in senior colleges in the United States. Of this number 16—or 70 per cent—are students in our own church colleges which, with one exception, are members of the Board of Higher Education. The parents of over half of the students of this latter group hold their degrees from the very colleges in which their children are enrolled. When missionaries, after testing their education in a strange land among foreign people, enroll their children in their alma mater, they undoubtedly believe it merits the confidence and support of church members.

This is not the only approbation given these institutions which noble hearts year by year in sacrifice and devotion have provided for the development of religious leadership. Further approval comes from more than 1,400 ministers, missionaries, and full-time Christian workers enrolled in these schools last year. These young people belong to the company to whom John Oxenham has given the name "Great Heart." They have put their trust in our church colleges. In these institutions they want help as they achieve loyalty to Christ in a life that is fully Christian. Only a college at its best in teaching staff and equipment can guide these potential leaders to this achievement. Church members, conscious of their obligation to these youth and to the new one world in the making, will not fail these "Great Hearts" of today.

Our church colleges, dedicated to the development of character and the making of wise and good people, welcomed to their campuses this fall several thousand G.I.'s. In the majority of our colleges they number half of the student body. Their presence is another stamp of approval on our church schools. It indicates, also, their capacity and willingness to serve the public. It is eminently fitting that the college of the ecumenical church should have a part in the education of the men who kept this institution beyond the reach of the totalitarian despot. They are excellent students, serious in purpose, and determined to improve their talents so that they may carry a heavier load in the work of the world. Living in the atmosphere of the church college, they will come to see that vicarious living is the victorious life in peace as well as in war.

It is good to know that our missionaries in service overseas were students in colleges established and maintained by the church; it is good to know that they send their children to these colleges. It is also good to know that the religious leadership of tomorrow is in training on these very campuses. Moreover, it is good to know that twenty-five thousand youth, both G.I. and civilian students, are now enrolled in our colleges and that they are looking forward to a profession that ministers to the betterment of society.

The presence of the civilian students, equal in number to the G.I.'s, is another mark of high approval of the institution of their choice. From their ranks will come teachers, doctors, and professional men who have not only mastered the vocation of their choice but have also come to grips with their own human nature. This is not an idle statement because church colleges have furnished society with leaders out of all proportion to their enrollment. In a rating of colleges made a few years ago and based on the living alumni in *Who's Who in America,* approximately one-half of the first 70 institutions listed were either small colleges or church colleges. No church member need regret his contribution to a college which brings to the hopes of youth such high promises of fulfilment.

This casual survey of the student body of our church colleges may well raise the question as to what vision their founders and early benefactors had. For instance, what did ten homesteaders, sitting in a windbitten western Oklahoma church, have as they gave

(*Continued on page* 18.)

*Dr. Sherwood is the newly chosen executive secretary of the Board of Higher Education of Disciples of Christ.

Oxnam's Seattle Address

AT THE biennial meeting of the Federal Council of Churches of Christ in America, held in Seattle, Washington, December 4 to 6, Bishop G. Bromley Oxnam brought to an end two years of leadership as president of this significant body of Christian cooperation. The following excerpts from his presidential address reveal something of the prophetic spirit which Bishop Oxnam brought to the Council in the period of his leadership:

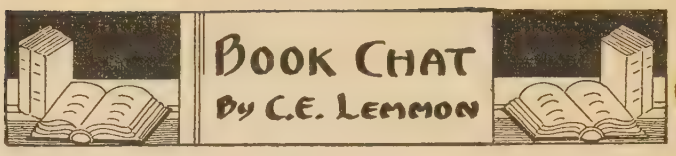
"There are more church members in the United States today than at any time in our history. The percentage of church members to the total population is larger today than ever before. . . . The fact that more than 72,492,000 persons belong to American churches places greater responsibility upon the churches than ever before. . . .

"The church must teach the principles of conduct and proclaim the moral law. It must be a voice of judgment where moral law is violated and speak the word of commendation where it is practiced. The church must be the herald of a new day, making it abundantly clear that the Kingdom of God cannot be built upon foundations of economic injustice nor live in the sinful heart. . . .

"The church must lead. It refuses to identify the Christian gospel with any social reform or economic system. It refuses to take its economics from the National Association of Manufacturers or the Communist Party. It judges economic practices by the ethical criteria of its faith. It refuses dictation from so-called statesmen who think in terms of power politics and are unacquainted with the moral law. The church calls for world law and order in the name of the Savior of the world. . . .

"There is grave danger that the war of the nations may be followed by a war of the classes. The churches are resolved that such a conflict must be prevented. A change of heart in both individual and society is required. We must end our acquiescence in inequality and in racial discrimination.

"The preacher discusses international affairs, not because he thinks he has become a statesman overnight, but because he knows that man is of infinite worth and is resolved that war must be banished from the earth. He discusses economic issues, not because he thinks he is a trained economist or because he thinks he is qualified to direct gigantic enterprises or lead the great organizations of labor, but because he knows human beings and is resolved to create an economic life in which men may possess fearless leisure and engage in fruitful labor, and in which abundant life shall be the reward of socially necessary service. He discusses race relations, not because he is an anthropologist, but because he knows that all men are brothers and is determined to end segregation and disrespect for personality."



OUR churches are much indebted to patient and quiet scholars. The preacher, the missionary, and the teacher all do ostensible things in the public view, but the scholar works patiently year after year, and often the more valuable his work the more restricted is the output. Such a man is Claude E. Spencer, librarian at Culver-Stockton College, Canton, Missouri, who has for many years been collecting data on Disciple literature. He began, in a modest way, to make his collection for the College library. His work was encouraged by the organization of the Disciples of Christ Historical Society. Dr. Spencer was made curator of the society, and this larger support and interest made it possible for him to expand his enterprise. Under this auspices he has produced a large volume of nearly four hundred pages called *An Author Catalog of Disciples of Christ*, which attempts to list every author and every piece of literature which has been produced in the history of the Disciples of Christ. There are many thousands of annotations, arranged alphabetically, according to authors. While this Catalog can never hope to have a popular circulation, it is an important reference work for any library of church affiliation or for any scholar who would make a pretense to an understanding of Disciple history. One can well venture the assertion that there is no other communion in America with such a catalog of literary resources as this. Dr. Spencer has performed an important service of genuine scholarship and one of real value to the Disciples of Christ.

THE year, 1946, was the one hundred fiftieth anniversary of the birth of Walter Scott, evangelist of the Reformation, and one of the big four of our Disciple origins. The only biography of this pioneer evangelist and teacher was written by William Baxter more than seventy years ago. While it remains a fine book, factual and accurate, it lacks the social insight and perspective which could only come from the more critical and socially aware approach of the present day. Professor Dwight Stevenson of Bethany College, using the Baxter biography for basic material, but with many other resources available, has written a new biography called *Walter Scott: Voice of the Golden Oracle*, which will serve our generation well in making vital once again the glowing personality of the great evangelist of our early days. Dr. Stevenson has produced a vivid and interesting book which sympathetically portrays the intellectual problems which such a man as Scott faced and the inner conflicts out of which his career was made. He succeeds in making the man live as a person, vital, complex, and interesting. The value of the book is enhanced by interesting notes, a good bibliography, and adequate index.

ONE interesting aspect of our current religious scene is the cooperative work of the theologians. These modern theological scholars are not recluses, working over problems in lonely isolation, but active teachers who frequently get together for conference, fellowship, and cooperative enterprises. This, we think, is all to the good; and, while not every aspect of our theological revival meets our own personal approbation, we must say that the theologians are actively serving the church and stimulating intellectual interest in our Christian faith. Preachers will be particularly interested in a project of five volumes by leading theologians of prominent seminaries called *The Interseminary Series*. Two of these volumes are in print. Volume I is on *The Challenge of Our Culture*, edited by Clarence Tucker Craig, dealing with such problems as man and machines, rivalries of power, racism, personal tensions in modern life, spirit of our culture, and secularism in the church. Volume II is on *The Church and Organized Movements*, edited by Randolph Crump Miller, and is an appraisal of such organized forces in our civilization as the anti-opium league, fascism, welfare work,

(*Continued on page* 48.)

Forward With the United Society

By H. B. McCORMICK*

Dr. McCormick

IT TAKES a heap of living to make a home," and it has taken a heap of prayer and consecration for our churches to grow The United Christian Missionary Society. Nearly a century ago our fathers established our first national missionary organization. Through the years our missionary and educational enterprises were developed until it became apparent that the joining together of these groups would add greatly to their strength and usefulness. After fifteen years of study by some of the ablest missionary and educational leaders ever produced by our brotherhood, the United Society was established. Among the founding leaders of beloved memory are A. McLean and Mrs. Anna R. Atwater, for they built into the foundation of this new organization the loyalty, consecration and sacrifice of our woman's missionary board, as well as that of the boards controlled primarily by men.

In building the United Society, an effective instrument was created. In fact, the work of our founding leaders in building these separate missionary and educational boards into one united group was soon tested in a crucible of world storm. Born in a difficult postwar period following World War I, the United Society ran squarely into the uncontrolled financial expansion of the 'twenties, while the 'thirties witnessed the worst depression in history, and this in turn was followed in the 'forties by the most devastating war humanity has ever suffered. Through it all the Society continued its work and is stronger today than at any time since its founding. An institution which has met successfully such giant difficulties is well equipped to meet the unprecedented opportunities before it now.

Missions and Religious Education Grow Together

But the work of our founding leaders in establishing the United Society seems providential in an even more significant way. Jesus said, "make disciples," and "teach them." It was the method he used with his apostles. Evidently, in his mind and heart, "making disciples" and "teaching them" naturally belonged together. For him it was a single program, and when our founding leaders established the United Society they followed the Master's pattern. They kept missions and religious education together and they have been growing together for over a quarter of a century.

Consider what this has meant for the program of religious education. Linked as it is to a living missionary movement, its curriculum necessarily includes the present-day work of the living Christ. He becomes the "Christ of the Indian Road," and of the "American Road," the Christ who walks the streets of your own town, crosses the threshold of your own home, stands by the side of the mother at the crib and teaches her how to bring God into the life of her babe, the Christ who follows the child through the schools into the business of life, on through the burden-bearing years, past the valley of the shadow to the throne room of the Eternal. Religious education, separated from a living missionary movement, might well be tempted to become theoretical or technical and miss the center of its God-given opportunity.

But what shall we say of the missionary part of this union? How vital religious education is to the missionary program is indicated by the temptation, ever present with all of us, to make disciples and then neglect to teach them. Even in local church evangelistic programs this temptation is always present. Perhaps Christ placed his strong emphasis on keeping "making disciples" and "teaching them" together just because he realized this temptation is so great. But with the strong emphasis on "teaching them" ever present, this temptation disappears. When our founding fathers joined missions and Christian education together, we may justly feel that they had a guidance more than human and we can say, in fact, that what the Master himself has joined together he has richly blessed. We have then in the United Society an effective instrument with which we can move forward to confront the compelling opportunities of the day.

An Expanding Fellowship

Another element of rich fruitfulness which the churches have built into the life of The United Christian Missionary Society is found in the fellowships to which they have encouraged it. It has strong and inspiring fellowships with our state and national boards. It touches shoulders with them at innumerable points and the fellowship is always fruitful for good.

Beyond our brotherhood are many cooperative enterprises. We participate in these and through the years have contributed considerable leadership to them. In these days of the developing ecumenical church, we shall need to expand these wider fellowships.

One fellowship in which the United Society takes justifiable pride is its participation, along with other boards, in the publication of WORLD CALL, which rates as one of the best publications in its field. Wide use of the WORLD CALL in all of our churches by men, women and young people will insure that we are moving forward with our missionary and educational enterprises.

But if the churches have developed an effective instrument in the United Society, and if they have enriched its life by encouraging it to inspiring fellowships, they have likewise given the Society a world outreach. Right now this world outreach is symbolized by the Society's participation, along with our state

*President of The United Christian Missionary Society.

and national boards, in a Crusade for a Christian World. This is the greatest united program our brotherhood has ever undertaken. Consider only a few of the many objectives in the Crusade for which the United Society itself is directly responsible: 900,000 won to Christ and his church, one-half of them new converts; 300,000 new members and 225,000 won to Christ in our church schools; Christian nurture brought to 500,000 homes; 100,000 lay leaders won and trained; 30,000 college students won for Christian service; 3,000 full-time religious workers enlisted; 200 new churches started, and 130 pastoral unities touching 350 churches developed. These are only a part of the Crusade objectives in our home field. As the United States takes its place in the family of nations, dare we do less than our best to lift America to spiritual power?

Foreign Missions and the Crusade

But what shall we say of our objectives in the Crusade beyond the borders of America? What about China with its competing ideologies? Are we not under necessity of giving Christ to this great people? What about Japan, where a new civilization is being developed through educational, economic and governmental means? Regardless of cost, dare we, as one of the larger Christian bodies, leave Christ out of that new civilization? What about India as it struggles toward its new freedom? Which way will the India masses go now? Jesus said, "I, if I be lifted up, will draw." Dare we fail to lift him up there? How about Africa with our truly vast opportunity in that country today? Dare we fail Christ in Africa? How about Latin America? Can we be good neighbors and not give them Christ? All this work, and much more at home and abroad, is the United Society's direct responsibility in this Crusade for a Christian World.

When we add to these undertakings the objectives of our other boards, state and national, we can see how essential it is that we dedicate the next three years to the achieving of these objectives. United effort will insure the greatest fruitage we have ever achieved as a people. Surely we can say, as did the leaders of one of the early crusades in Europe, "God wills it."

The Years Ahead

Yes, and there are the years beyond the Crusade. By the time the Crusade has been brought to victory, we shall have reached the centennial of our missionary and educational enterprise. Already a centennial committee is making preliminary studies. The United Society must be about the task of building a long-term program. We need to know in broad outline what we may hope to achieve in the years ahead. With a carefully charted program, and with consecrated effort we can move forward with the United Society in the reasonable expectation of doing great things for the Master.

But if our churches have developed an effective instrument in the United Society, set it in inspiring fellowships and committed it to world-wide programs, they have given it, also, strong and loyal underpinning. Realizing, as they do, that the United Society is an instrument of their own creation through which the churches render multiple types of service at home and abroad, they have given to it their utmost devotion. First of all, they have given their sons and daughters; they have given their resources; they have given their service; they have given their prayer, and they have given their encouragement to more courageous and daring undertakings than ever before. They propose through the Society today a great work in a great day.

Surely all of us together understand with the Master that tasks of this magnitude can be done only through prayer. Is it only a dream then to hope that, as we go deeper and deeper into our unprecedented program, God will raise up a vast army of prayers who day by day, through prayer, will lift this program to the eternal throne? Is it only a dream to hope that, before we are through, many more than a million in our brotherhood will join in this fellowship by daily prayer? "If you ask anything in my name," said Jesus, "you will receive it." Shall we join heart to heart in asking God to use us as a great people in a great day in lifting up his stricken world? Yes, we will go forward with the United Society, and we will go forward on our knees.

By Their Fruits

(*Continued from page* 15.)

their struggling college fifty dollars and promised an equal sum later? Did they see Phillips University with almost a thousand students and nearly half of them pledged to full-time Christian service? Did they see 450 churches contributing to the general expenses of Phillips a sum greater than the returns from endowment? Did they see today on foreign fields 15 graduates of Phillips?

Take Transylvania. Did her first benefactors dream that in fourscore years approximately 100 missionaries would receive training on her campus? And in our day 14 would be in service overseas? Did they see a distinguished alumnus, Charles Allen Thomas, as eager to put atomic energy to constructive purposes as he was to discover it? Did they see the churches of Kentucky in one year almost double their gifts to their college?

Look at Lynchburg. What vision did a few Disciples have when they converted a summer hotel into a college building? Did they see a place primarily dedicated to serving the body of man become a place consecrated to serving not only the body but the mind and soul as well? Did they see a campus today composed of 214 acres? Did they anticipate that the churches of Virginia would in 1935 give $7,000 to this college and in 1946 give $25,000?

Similar questions could be raised about every college that has membership in the Board of Higher Education but space forbids us to do it. We shall think of them and every college of the world church and their benefactors as the avenues through which the spirit of God touches the life of man and bids him do his will.

The Hoover Lectures

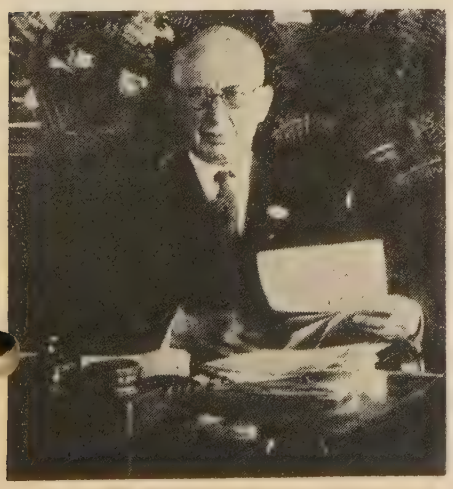
By C. E. LEMMON*

IT IS seldom that one feels more of a sense of history in the making than we did on the evening of November 12 when W. Barnett Blakemore, Dean of the Disciples Divinity House, stood up in front of the rich red curtain on the stage of Mandel Hall at the University of Chicago to explain the purpose and meaning of the Hoover Lectureship on Christian Unity and to present the president of the University to introduce Dr. Angus Dun, Bishop of the Washington, D. C., Diocese of the Protestant Episcopal Church, for the first of his five lectures.

Dr. Blakemore explained that the late William Henry Hoover of Canton, Ohio, had given the sum of $50,000 in the year 1928 to assist Dr. Peter Ainslie in the promotion of Christian unity and in the publication of the *Christian Union Quarterly;* and that in spite of the fact that the donor originally expected that the principal should be spent, this full sum had been made available by the trustees of the fund and the heirs of Mr. Hoover to an educational institution which would agree to establish and promote an annual lectureship on some phase of Christian unity. He expressed the satisfaction of the Disciples Divinity House in having been chosen as the recipient of this fund and the responsibility the House felt for the promotion and success of the lectureship. He stated that the last official act of Edward Scribner Ames, as Dean of the House, was to recommend the establishment of the Lectureship.

Bishop Dun proved to be an admirable lecturer. He is in his early fifties, of fine appearance, pleasing facial expression, well-modulated voice, thorough scholarship, easy humor and colloquial and fluent speech. Despite the fact that he lives in "some pomp," as he once humorously expressed it, he is without pose or front—natural, democratic, and open-minded. He is a churchman in the broader sense of the term, in that he loves the entire church and expresses his churchmanship in terms of appreciation.

*Dr. Lemmon, for the past 17 years pastor of the historic First Christian Church at Columbia, Missouri, is a contributing editor of WORLD CALL.



The late William Henry Hoover, prominent Disciple layman, whose gifts made possible the Lectureship on Christian unity which bears his name and which is sponsored by the Disciples Divinity House of the University of Chicago

Dr. Angus Dun (center), Protestant Episcopal Bishop of Washington, D. C., with President E. C. Colwell (left), of the University of Chicago, and Dean W. B. Blakemore of the Disciples Divinity House, at the first of the series of five lectures on Christian unity given at the university in November by Bishop Dun

He completely won his audience which was large and sustained throughout the five lectures of the series. The general theme was "The Struggle of the Churches To Be the Church." To get the accent of the lectures, the word *the* in the title should be italicized.

The basis for the one Great Church for which we hope rests in the consciousness of Christians of every faith of the one church which transcends all of the churches in time and meaning. Members of all churches use the term *the church,* meaning the universal and timeless elements of churchly life which all churches imply. The difficulty is that this one church which is in our consciousness as we worship and in our speech often when we talk is not an embodied entity but is a vague, mystical, and disembodied conception. We struggle, therefore, to find some method of embodiment of this one universal church.

The lecturer, in order to clarify his thought, divided the churches into three general classifications, namely, the churchly, ecclesiastical, or catholic type expressed by the Roman and Orthodox Catholics and by the Anglo Catholic party in the Anglican and Episcopal churches; second, classical Protestantism expressed in the Lutheran and Calvinistic churches and their derivatives; and third, those which he called the "fellowship of the spirit or the community of the perfect way," into which would fall the Society of the Friends. As the lectures proceeded, the audience became very familiar with these three types—the catholic which emphasized the idea of church; the classical Protestants who emphasize the primacy of the Bible; and the church of the inward way which emphasized the spirit. The author pointed out that several large communions such as the Baptists and the Disciples could not be classified exclusively within

any one of these categories, being partly in the classical Protestant and partly within the "inward way" traditions.

To each of these types of church life the lecturer brought a clear analysis and a positive and critical appreciation. In each of them he found certain positive values and certain dangerous possibilities. He left his audience in considerable suspense, waiting for the last lecture with his outline of the Great Church, as he called it. In this last lecture he plead with a commanding insistence for the consideration and the preservation of the strong and abiding elements of each of the three classifications he had made. He believed that the Great Church must have a strong sense of church, having a feeling for the richness, architectural beauty, and traditional background that is within the more churchly and catholic forms of Christianity; that the Great Church must have devotion to the Bible and biblical learning that characterizes the best of the classical Protestant tradition; and be inspired by the inwardness which is manifested in those churches of the "fellowship of the spirit" tradition.

Bishop Dun's lectures will be published sometime within the year and will form an excellent volume. It is not too much to say that this lectureship can become as famous and as significant as the Yale Beecher Lectures on Preaching, or the Cole Lectures at Vanderbilt, or the more famous Gifford Lectures in Scotland. Nor is it an overstatement to say that the Disciples have here in this lectureship an opportunity to give high expression to their passion, conscience, and devotion to the great cause of Christian unity which has meant so much in their tradition.

The Country Church Has a Mission

By HAROLD F. KAUFMAN*

WHY, some may ask, does the town and country church have a distinct mission? The gospel is the same in the city as in the country, is it not? Then too, the rural church appears to be a declining institution. Consequently, what distinct contribution could it make?

Dr. Kaufman

The record does show that the rural church lacks sadly in leadership and that the number of churches is decreasing. A survey of village-centered communities revealed that one-fourth of the churches were closed during a 12-year period. A related condition is reflected by the attitudes of youth toward the relative merits of rural and urban life. The young layman, as well as the minister, is likely to regard a position in the city as his ultimate objective rather than spending his life developing a work in the town and country community. These young people might well point out that there is much less opportunity for employment in agriculture, the chief occupation in rural areas, than in many other pursuits. There is less opportunity because of the relatively low income and the smaller proportion of persons needed in agriculture. Before the war, farmers who comprised one-fourth of the nation's population received less than one-tenth of the total income. Because of increased efficiency in production, the proportion of persons engaged in agriculture has declined within the last 150 years from three-fourths or more to less than one-fifth of the total population, and the end is not yet.

Against such a background as has just been described we see, however, a growing town and country church movement. Such a development is occurring in all communions. Disciples of Christ, for example, have a national Town and Country Work and a Disciples Rural Fellowship, and carry on increasingly effective work in a growing number of rural parishes. Heartening, too, is the fact that an increasing number of ministers have special training for and plan to devote a lifetime to the work in the town and country community. To these individuals the pastorate of a large city church is not the ultimate in professional accomplishment. These leaders are aware of the challenges to a vital Christianity that rural America offers. The rural church has a mission. Four phases of this mission are considered here. They are (1) the mission to rural youth, (2) the mission of providing a vision of the new town and country community, (3) the mission of creating a community-centered church, and (4) the mission of stewardship of the natural resources.

1. *The rural church in its ministry to youth has a task in nature and magnitude which overshadows that of the urban church.*

The rural community is producing a far greater proportion of the youth of the nation than its adult numbers and wealth warrant. Implications of the higher rural birth rate are described by Prof. Berry of Eureka College. He states that, assuming present birth and death rates continue, "In four generations 100 urban people would produce about 30 while 100 rural people would produce over 420 descendants, a ratio of fourteen to one." This condition makes it necessary for many rural youth—at least one-half of farm-reared young people—to migrate to cities if rural areas are not to become seriously overpopulated and if the reverse is not to be the case in our cities.

Thus the rural church has the responsibility of providing a ministry to many children and youth who later will form a sizable proportion of the membership of city churches. For this reason the question might be asked, is not the ministry to rural youth also a responsibility of the urban church, especially in view of its much greater wealth and leadership?

*Dr. Kaufman is associate professor of rural sociology at the University of Kentucky.

2. *The rural church has a mission in providing a spiritual and philosophical pattern for a new town and country community.*

Although wealth, power and population are concentrated in our cities, urban civilization has several fatal weaknesses. Our cities cannot reproduce themselves; they have much higher rates of crime and divorce than rural areas and contact has been lost with nature. An increasing number of persons see the decline of our large cities as we know them today. One reason for this is their inefficiency; another is the threat of sky warfare.

But we cannot return to the simple and isolated rural community of yesterday. We must build a new town and country community in which industry and the conveniences of the city are combined with the best in rural life. This presents no small task, and the town and country church has an important part in it.

3. *The rural church has a mission in creating a community-centered church and a religious-centered community.*

A central dynamic of the Christian gospel comes from sharing both the material and nonmaterial aspects of everyday life. In order to build a community-centered church, cooperative enterprises among the various denominational groups in the area must be the rule rather than the exception. Sectarian rivalries have resulted in overchurching in many communities; and as an aftermath many rural churches are closing today without any arrangement for integrating their members into other congregations.

This the community-minded religious leader sees, and he realizes that rural areas cannot afford denominational competition. A community-centered church means also that the problems and tensions of the area are faced and that some contribution is made toward their solution. Such a church, for example, would be vitally concerned that adequate education and recreational facilities are provided for youth and that a healthy agricultural economy is maintained. It would strive to lessen the class and caste cleavages both within its communion and in the outside world. A more equitable distribution of the good things of life—income, opportunities for education and good health, security in sickness and old age—would also be its concern.

4. *The rural church has a mission to preach and teach stewardship of the natural resources.*

The earth is the Lord's. Man should be a good steward of nature's gifts and should not be free to despoil and waste them. He has, however, sinned grievously against the good earth. It is estimated that nearly one-third of the crop and pasture land in the United States is moderately or seriously eroded. In many cases the amount of rich topsoil which has washed away in less than a generation took nature thousands of years to form. Christian stewardship implies not only that we conserve the land but also that we distribute its fruits equitably and that our tenure system be just. It is heartening to see that rural church leaders are facing this situation and are paying increased attention to problems of soil conservation and land tenure, and are seeking to develop worship programs on stewardship of the land, the harvest season and related subjects.

Forward-looking churchmen are aware of the many and complex problems of rural society. But they also envisage a new and more Christian rural life. They realize that if the town and country community of tomorrow is to be an improvement over the one of today, its builders will be greatly in need of the vision and dynamic which only a high religion can provide. The town and country church has a mission!

Race Relations

Action Rather Than Talk

EDITORIAL NOTE: *The following paragraphs are taken from the "Report to the Biennial Meeting" given at the America Biennial Meeting of the Federal Council of Churches of Christ held in the Olympic Hotel, Seattle, Wash., Dec. 4-6. The report in full details the work of the Federal Council.*

TWO constructive advances in the work of the churches for better race relations high light the work of the past two years. The first is the clear analysis of the clinical approach to race relations and the development of procedures and methods for applying these scientific and religious principles to tensions and potential tensions in race relations regarded as "illnesses" in local communities. In twenty-two cities in all sections of the nation, church groups have taken the initiative and enlisted the cooperation of business, labor, civic, social and public agency leaders in facing their own problems, studying and diagnosing them and agreeing upon lines of action for treatment.

The definitive action in renouncing the pattern of segregation through the lead of the Federal Council of Churches which called upon its constituent churches to do likewise and to work for an unsegregated church in an unsegregated society marked the second milestone in the leadership which the churches have taken.

These significant advances emphasize the fact that the constituent denominations of the Federal Council have passed beyond the stage of talk into the field of action on Christian brotherhood and fellowship among all races and colors.

During the latter part of 1945 and of 1946 there have been multiplying instances in local communities of racial tensions and mob violence. The churches and their leaders have been alert and have taken action in efforts to see that the criminal investigations of such lawlessness were apprehended and punished. For example, reaction of the churches to the atrocious lynchings at Monroe, Georgia, and the riot at Columbia, Tennessee, were significant in arousing public opinion. Even more significant were many instances that never appeared in the public press where church and allied groups stimulated law officers to avert incipient riots and eased racial tensions that might have exploded in mob violence.

Stewardship in the Local Church

By LOREN E. LAIR*

STEWARDSHIP begins in the local church, is taught most effectively through the local church, and finds expression in all the functions and outreaches of the local church. Therefore, it follows as "day the night" that a constructive program of stewardship should be charted, motivated, and carried through by some group within each local congregation. This function rests logically with the laymen. The following four suggestions may be helpful in planning such a program.

First, stewardship is a matter of education.

When an individual commits his life to Christ and becomes a member of the church, the task of stewardship education has begun. We have a responsibility to teach the new member that living a Christian life is, in reality, a matter of being a good and faithful steward of his time, abilities, and material possessions. The motivation for Christian stewardship should be taught clearly. That motivation is found in the fact that Christ gave his life that we might live abundantly, and, in holy gratitude, the Christian consecrates himself to serve Christ and his church as a faithful steward of all he has in life—time, abilities, and material possessions. This teaching should be followed with a careful and detailed presentation of the areas of the church's life where the new member can use his talents and give his money wisely. Thus we see that evangelism and stewardship are inseparably bound together.

The task, however, of stewardship education is not limited to the new members. Because we have neglected too long this major function of the church, it is imperative that a program be developed which will reach every member—child, youth, adult—with thorough and consistent instruction in the responsibilities of Christian stewardship. This becomes a year-around function and we dare not limit it to one month of the year. It requires a library of the best books on stewardship, a wide use of the latest pamphlets and leaflets, and a continued survey of the membership and the manner in which it is discharging its stewardship obligations.

Second, education without enlistment is incomplete.

Every member of the church should be given the opportunity to make a commitment of his intentions as a Christian steward. This can be done through the enrollment of the individual in the "Fellowship of Stewards," whereby he joins with the others in dedicating a tithe or proportionate share of his time, his talent, and his income to the work of the church and its world service. No program of stewardship in the local church is complete as long as there is one resident member who has not declared and accepted his responsibilities as a steward of God. This means that the task is continuous, for as long as the church has an evangelistic passion that brings new members into the fellowship it must have a program of stewardship education and enlistment to supplement and conserve its evangelistic efforts.

Third, a stewardship program is more effective if it is made specific.

Definite projects should be carefully considered and

(*Continued on page* 24.)

*Associate director of Unified Promotion of Disciples of Christ.

For Men of the Church

WITH the January issue, WORLD CALL *begins a series of articles for laymen, based on topics followed in the program guide for men's meetings in the church. Laymen's program material, which is now being distributed through the Department of Men's Work of The United Christian Missionary Society, opens with a topic on men and Christian stewardship. Accordingly,* WORLD CALL *initiates its series of articles for laymen of the church with "Stewardship in the Local Church," by Loren E. Lair.*

Other articles to appear in WORLD CALL *during 1947 will be written by these church leaders on the subjects specified: Joseph B. Hunter, on Christian world order; Dr. John A. Tate, on the church-related college; Paul G. Wassenich, on the church's program among students; Dr. Clifford A. Cole, on establishing new churches; Donald Salmon, on Christian unity and cooperation; Lawrence Bash, on relief and reconstruction; Charles Marion Ross, on the work of the Sunday school superintendent; M. Owen Kellison, on world missions; and Spencer Austin, on a resurgence of Christian life.*

National leaders in the laymen's work of Disciples of Christ have expressed interest in the forthcoming series. Harry Hines, president of the Texas Laymen's League, recently wrote to the editor of WORLD CALL, *"There never was a time like this, when it comes to lay enthusiasm. The year 1947 will be outstanding in this respect, for men never have been so well equipped to serve the church in the fields of stewardship and evangelism. The* WORLD CALL *series should stir increased interest in the laymen's national program."*

A. C. Ragsdale, vice-chairman of the National Laymen's League of the Christian Church, commented recently, "When initiating their national program in 1946, the laymen of our churches placed evangelism as the foundation stone of their work. Laymen studying and discussing themes such as those proposed by the national laymen's league offer one of the greatest hopes for a strong church in the future."

W. F. O'Connor, chairman of the national laymen's advisory commission, said, "Christian stewardship will be one of the major objectives of the National Laymen's League for 1947. We are grateful to WORLD CALL *for the presentation of this and other subjects of interest to the men of our churches throughout the world."*

An Institute of World Christianity

By ROBERT M. HOPKINS*

THE Provisional Committee of the World Council of Churches last February at its first meeting after the war expressed a strong desire "that an Ecumenical Institute of study and research, which in its spiritual and intellectual caliber and its material resources would be worthy of the World Council, be established at the earliest possible moment." A report of a special committee studying this matter was then adopted which, with a generous financial gift from John D. Rockefeller, Jr., has resulted in the Ecumenical Institute. It is located in the beautiful Chateau de Bossey, near Céligny on Lake Geneva, about 18 kilometers from Geneva. The fact that the World Council of Churches has headquarters in Geneva, as have other outstanding world bodies, religious, political and educational, makes this an ideal location for this new activity of the World Council.

It has been proposed from the outset that the students to be reached through this Institute need to be brought out of their own environment into a new environment where they may see life with new perspective. All are to be carefully chosen. Over 70 from Holland sought admission for the first term. From these, seven were selected.

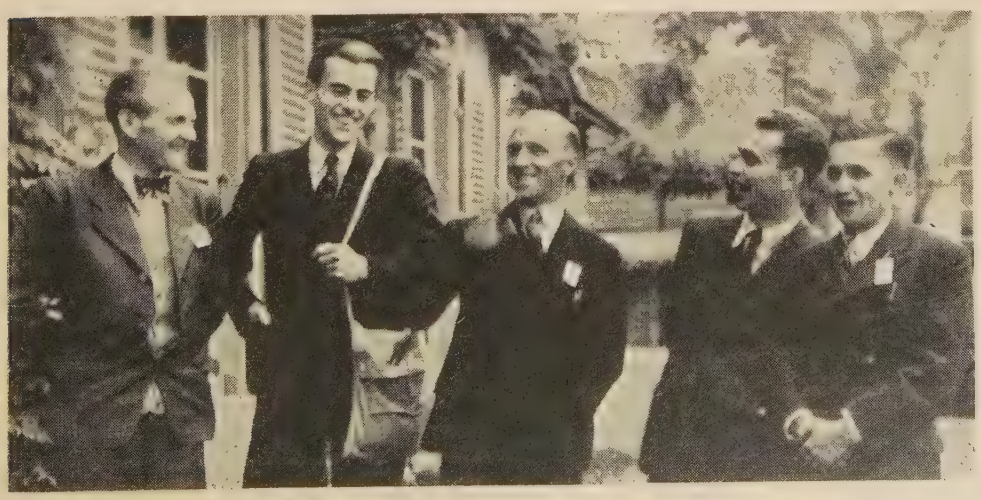
The emphasis of the curriculum is to be on experience and fellowship rather than educational rating. Each of the three quarterly terms is to be a unit in itself, the summer months being reserved for various conferences and shorter periods for study. Certain subjects are to be included as basic, such as Bible study, modern evangelism, Christian leadership, the life of the Christian churches and present-day trends of thought.

Pastor H. L. Henriod has been installed as dean. The faculty members will consist of a varying number of visiting professors and leaders of thought whose outstanding contributions in ecumenical Christianity will make fellowship with them worth even more than academic credit. It is pointed out, however, that some seminaries of high standing are now giving academic credit for work done in related fields, with assignment of special research and written reports. At Céligny, the subject uppermost in the curriculum will be ecumenical Christianity. On the staff and among the students all Christian communions will be represented in a community life in which persons of all nations will live together on a basis of mutual respect and understanding.

While only a little over a year ago the idea of an Ecumenical Training Center was but a dream in the heart of General Secretary W. A. Visser 't Hooft, it has now become a reality. Dr. Visser 't Hooft characterizes it as "an energizing center for the whole ecumenical movement." He stresses the need to train leaders, not only ministers and theological stu-

*Dr. Hopkins, with headquarters at Geneva, is an ambassador of The United Christian Missionary Society to the Churches of Christ in Europe.

Prof. Hendrik Kraemer (standing) of Holland, director of the Ecumenical Institute of the World Council of Churches, and Dr. Marc Boegner, famous French preacher, at the recent inauguration ceremonies of the Institute.



The international and interdenominational aspect of the newly established Ecumenical Institute of the World Council of Churches is illustrated by this group of students. Left to right are: Vaclar Vysohlid, Prague, of the Czechoslovak Church; Henk Holtslag, Netherlands Reformed Church; Gibson Halliday, English Methodist; Giorgio Giradet, Waldensian from Italy; Otokar Berounsky, Prague, of the Church of the Czech Brethren.

dents, but laymen and women also. Indeed, this first term is to be devoted primarily to laymen; the second will be for theological students and teachers; the third for youth workers and leaders of youth; while the summer of 1947 with shorter courses will attract groups of lawyers, doctors, teachers, journalists and others of like mind who are concerned for the development of the ecumenical movement.

The student body for the first term is composed almost exclusively of laymen and women. The preliminary list contained 44 names, a few of whom are finding it difficult to overcome the barriers of European travel. Of these, 26 are men and 18 are women. They range in age from 19 to 45, though only one is under 20 and only one over 40. The majority are under 30. They come from 15 countries. Ten are expected from Germany, while Holland is second with seven. Norway, France and Czechoslovakia have three each, while Belgium, England, Finland, Hungary, Italy, Sweden, Switzerland, Argentina, South Africa and the U. S. A. have one or two each. It will be noted that four continents are represented. In church affiliation, the Reformed and Presbyterian group and the Lutherans have the large majority, though the Methodists, Anglicans and some other bodies are also represented. In profession, they include teachers, merchants, social workers, bank clerks, an Army officer, journalist, editor, biologist, medical student, agriculturist, and Student Christian Movement secretary.

The war experiences of these first students reveal a most interesting background. Several have been refugees, while a goodly number were in various phases of the resistance movement. "Illegal work in the resistance," "local resistance movement," "refused to work for the enemy," "military organization in the resistance" are a few of the characterizations. Four report they were prisoners of war—one of the Japanese in Java, one in Germany, one among the Russians, while a German lad says "prisoner of war for two years and a half in U. S. A." A French girl says, "Interned at Fresnes, deported to Ravensbruck." Others say "military hospital," "German concentration camp," "Allied intelligence officer in P.O.W. camps in Germany," "service in Foreign Office (British)," "interpreter for American Army (Belgian)" and "reserve officer in Finnish Army in both wars." The exchange of these war experiences alone will constitute an education in itself, while new bonds of Christian fellowship are being formed.

In one of Europe's oldest seats of learning, the University of Zurich, Winston Churchill a few days earlier called upon Europe's shattered nations to federate or perish. At the opening of this newest center for ecumenical training, Hendrik Kraemer, the distinguished Dutch theologian who will become its director on January 1, 1948, sounded a clarion call to the followers of Christ to unite their divided forces that the Church may become the church for which our Lord prayed, panoplied for the divine task of the world's redemption.

Stewardship in the Local Church

(*Continued from page* 22.)

outlined so that there will be a variety of activities which will appeal to all members. The total task of the church and its world outreach must be presented continuously and forcefully to the active membership, but specifics should not be neglected. Most people need "handles" by which they can get hold of any large idea and these are provided in the matter of stewardship by the use of projects. These might include some form of community service, a youth center, a living link missionary, a stewardship mission or institute, a stewardship class in a leadership training school, stewardship programs in the laymen's league, women's council, church night fellowship meetings, etc. Whatever the projects, it is to the advantage of the local church to bring Christian stewardship out of the realm of the general into the specific.

Fourth, a stewardship organization is essential to the success of the three other considerations that have been given.

Perhaps this suggestion should be placed first. If, however, a local church is committed to a program of stewardship education, enlistment, and worth-while projects, it will provide for a committee to see that the program is carried through. This committee should be representative of the total life of the church and large enough to provide subcommittees for the many phases of stewardship education and enlistment. Its work will be made more effective if it provides itself with some means of checking accurately and periodically the results of its program and activities. In this way it will be able to recognize the strength of its program and note the weaknesses which need to be corrected.

Editorial Correspondence

(*Continued from page* 6.)

to promote the spirit of fellowship, service and cooperation among them." The Council voted to appoint a committee of seven to confer with the Universalists and to report to the next biennial meeting.

Consideration was given to proposals from the Congregational Christian Churches and from the International Convention of Disciples of Christ that the Council issue a call for a plenary session of representatives of the various communions for the purpose of considering closer unity. The executive committee was authorized to call such a conference providing inquiry of the member churches indicated sufficient support.

A symposium on the "Achievements of the Churches in Working for Better Race Relations" marked the 25th anniversary of the Department of Race Relations. Participants from all sections of the country spoke of what was being done in their own communities. Among the speakers were Dr. Kelly O'Neall of Denver, Mrs. James Ferguson of Kansas City and Mrs. Maxine Semones of Tulsa.

Disciples of Christ had a full delegation present. In addition to members appointed by the International Convention, there were many visitors. Nearly sixty had fellowship together in a luncheon at which four Disciples ministers of Seattle were hosts.

They have a right to live

Week of Compassion—February 16-23

"I was hungry . . . and you fed me!"

Minimum Goal—$500,000

In picture above, left, by J. F. McKinley, the General Moderator of the General Assembly of the United Evangelical Church of the Philippines, dispenses food and supplies from the United States. Photo above, right (from UNRRA), shows Chinese lad carrying his starving mother from their Human farm into the village. Displaced persons become repatriates in France as shown in picture below, right, by Elsie Thomas Culver of Church World Service staff. In the World Council of Churches photo below, left, horses draw the wood steeple shipped by the World Council for attachment to a wood barrack, erected as a chapel in Stuttgart, Germany.

College Established in Laoag

By JUAN F. SANTOS*

TAKING advantage of the sad plight of the government in its struggle to remedy the school crisis here in the Philippine Islands, many private schools and colleges have sprung up like mushrooms overnight, but with the commercial or business point of view, of course. Unlike these other schools, however, the Northern Christian College was founded and established on the basic principles of Christian service, with the desire to help build in our country a citizenry imbued with the true principles of democracy, tempered with vital and genuine education, and strengthened by social imagination which creates the urge to unselfish service.

The last few months were spent in the great and arduous task of organizing the Northern Christian College in Laoag. The college is now in full swing and the inauguration ceremonies completed.

The college is the answer to a dream and a prayer, born of faith, established in hope, and nurtured and maintained by love. The task has been difficult, the sacrifices have been many, but the rewards are greater and more lasting, not in terms of material returns but in terms of joy and service.

Pastor Morales, Urbana and myself started this educational venture in 1933 when, at Vigan, Ilocos Sur, we organized the Northern Luzon Christian College to train men and women for Christian work. Pastor Morales was assigned to Ilocos Norte in 1935, and I continued the work in Vigan. The school opened an extension in Batac in 1938. We called it the Batac Christian Institute. The Vigan school became the Christian Training School.

During the Japanese occupation we merged the two together in Laoag. When liberation came, we reopened in Laoag. Last year during the convention of the churches, there was a great desire to form an accredited college, giving not only religious but also secular courses. So the Northern Christian College was established as an answer to that desire, and as a continuation project of the work we started in 1933. The Christian Training School was transferred back to Vigan, but it cares only for the training of elementary school graduates for rural work and layworkers' courses.

There are 226 college students enrolled in the college this year. We are renting a house for a girls' dormitory for those who come from out of town. The boys stay in the houses around the neighborhood of the college. We have converted Adamson Hall into a college building.

Paul D. Kennedy, missionary for the United Christian Missionary Society, and Chaplain Stupka of the U. S. Army, helped us to start the college by teaching for the first two months. Mr. Kennedy, however, is loaded with his relief work and Chaplain Stupka has been transferred to another locality, so that they cannot continue their teaching in the school. Chaplain Myron H. Willard of Oregon took the place of Chaplain Stupka at the Laoag Air Base and is teaching in the college.

We see in the school a bright future. Its great influence and contribution in the work of the church is now being felt. We hope great things will come from this educational venture.

*Juan F. Santos is the president of the Northern Christian College, Laoag, Ilocos Norte, Philippine Islands. Urbana is his wife.

Installation services at Northern Christian College. Standing at the left is the faculty, at center are the officers, and at right the board of trustees.
The officers are, President, Juan F. Santos, Vice-President, S. Morales, and Registrar, A. Batuyong.

Christian Training School students at Vigan on September 18, 1946. In front center is Augusto Dayaoyao, a Tinguian dwarf who is studying to be an evangelist. He is 23 years of age.

Strikes, Travel, and Rains

POLITICS in India take the headlines and a good deal of the space. The railway strike, in view of the famine threat, was called off. But the seeds of discontent are widely sown. Now it is the postmen who have walked out. I read of one postman who took a job and two days later went on strike.

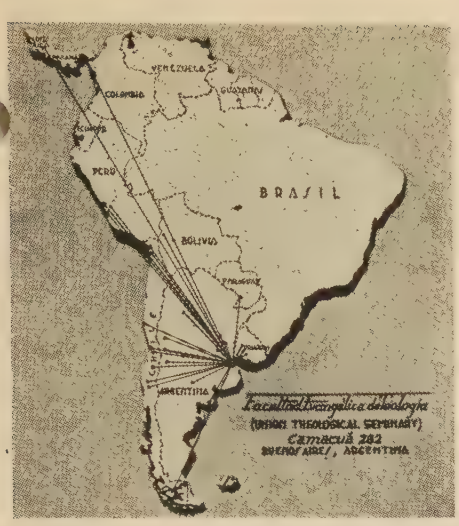
Traveling out here in India is somewhat like the Ole Gray Mare. Including squeezing into a subway, I have never before experienced such a rush as on an Indian train. In a compartment listed to seat ten, I counted 35 persons. And when one travels in India, he usually carries luggage, too. It used to be said that if an Indian missed a train, he was not disturbed — there would be another train later, or the next day. But during the war, train service was reduced, and available space further reduced by the military. I know one person who said she sat for ten hours on a train because there wasn't room to get up. I often enter and leave a compartment by a window because the jam at the door is so tight.

It is July and the rainy season has begun. Where a short time ago the ground was hot and bare with the summer's heat, today the grass is growing and the trees are in leaf. The farmers and their oxen are in the fields plowing and planting for a new harvest. Should the rains fail, the drought would soon be followed by an acute crisis in the limited food supply. Truly we can understand how the early inhabitants of this country developed a worship of the god who sends the rain. For the very life of the people is tied to the rains. The following is an evening prayer in India:

Sunset 'mid clouds and monsoon winds
Thirsting fields about are spread,
Awaiting still the rain He sends,
"Give us, Lord, our daily bread."

—KENNETH W. BONHAM.

Damoh C. P., India.



Let Your Reach Exceed Your Grasp

By GEORGE EARLE OWEN*

Ah, but a man's reach should exceed his grasp,
Or what's a heaven for?
—Andrea del Sarto

SITUATED in the geographical center of Buenos Aires and the cultural center of the Spanish speaking world (60% of all the Spanish literature published in the world comes from Buenos Aires) is the Union Theological Seminary of the Methodists, Disciples of Christ, Waldensian and Presbyterian churches. To its open doors come students from nearly all of South America. This year Roberto Fernandez came from our Colegio Internacional in Asunción, Paraguay, to prepare to serve better in this same institution of the Disciples of Christ. A last year's graduate is serving in Costa Rica; one of this year's students will return to Panama; the following year another will go to Peru. Fifteen students are doing their year of Practical Work (required of all students for graduation) in churches, schools, hospitals and social centers in Argentina, Bolivia, Chile, and Uruguay.

The Ecumenical Outreach

Each year the seminary is host to the annual institute for pastors. Last year 125 pastors from at least sixteen different religious groups met in the seminary library for a week to discuss religious liberty. An Inter-Seminary Fellowship has been formed from seven religious groups to discuss inter-seminary problems, ministerial recruiting, and the joint publication of textbooks. As a member of one of the Bible Institutes remarked, "Because most of your students must have a secondary education to enter, we can insist upon a primary education for entrance." Students of all faiths are welcome to the seminary. Next year we expect to graduate an Armenian pastor of an evangelical church where on some occasions four languages—Armenian, Turkish, Spanish, and English—are used in a service of worship.

The Service Outreach

A representative of the seminary goes to Bolivia, Peru, and Chile every year to conduct pastors' institutes for those who cannot come to Buenos Aires. Correspondence courses, summer courses, and night classes are arranged to help busy pastors and lay workers who cannot enroll for regular courses. This year the seminary may sponsor a language school for missionaries of all religious faiths who want to improve their Spanish. Our library, said to be one of the best theological libraries in South America, with some 10,000 books in Spanish, Portuguese, Latin, French, German, and English, is open to the public.

The Vocational Outreach

Primarily the seminary tries to serve the students and the churches they represent. Special training is provided for students who will service rural fields by a reciprocal relationship with the famous rural center and experimental farm of the Methodist Church, "El Vergel," in Chile. This year three students are doing their year of practical work there. If a student wishes to do social service work he may enroll in the Buenos Aires School of Social Service for courses in this field. Miss Lozada, pastor of our Villa Mitre church, is a graduate of this school, and Nicolás Martínez, who returns from a year of practical work in the Chaco, expects to graduate from there about the same time he will from the seminary. For students who need regular or special training in music and public speaking, specialists in the field are brought to the seminary. Most of the girls take nurses' training that leads to a Red Cross certificate. Incidentally, this coeducation outreach should not be overlooked in a country where coeducation in secondary education is forbidden. The seminary cooperates with the interdenominational laboratory school.

The Community Outreach

Recently Dr. George P. Howard spoke in a short series of evangelistic services in our chapel after the students had left leaflets at nearly every home in our Flores community. Special conferences for the public are included in the year's program. Some twenty-five churches and Sunday schools in Buenos Aires or near by are served by seminary students. A French Protestant church holds its services in our chapel every other Sunday.

The Literary Outreach

Perhaps the outreach which extends the fartherest is the literary outreach of the seminary through the publications and translations it sponsors directly or indirectly. *The Church of Our Fathers*, by Bainton, and *A History of the Reformation*, by Lindsay, and the *Makers of Christianity* series by Case, McNeill, and Sweet are samples of books in the field of church history now in the process of translation for publication in Spanish. *The Evangelical Preacher* (El Predicador Evangélico), about the size of the *Reader's Digest*, with its sermons of yesterday and today, and articles on worship, doctrine, and pastoral problems, is now reaching nearly 1,400 pastors and leaders in Latin America.

The Christian Fellowship Outreach

This is, of course, the greatest of all, for it leaps over mountains, plains, seas, nations, races, and cultures to unite all followers and workers of Christ. We join hands with all our church colleges and seminaries in this great work of preparing men for the ministry. Through your prayers and contributions you have reached into the heart of South America. Our hearts and minds join yours in mutual faith, love and fellowship in the educational, evangelistic, and missionary task of bringing the Kingdom of God to pass and all men closer together.

Group attending the institute for pastors

*Dr. Owen is a Disciple missionary serving on the faculty of Union Theological Seminary at Buenos Aires.

Of Many Books on India

Salute to India

THERE is something in this ancient land that grips the heartstrings of all who live, even for a short space, within its friendly frontiers. . . . It is always to the kindly people that our hearts turn with respect and affection.'' These sentences are characteristic of the spirit of understanding and appreciation in which *Salute to India* is written. The author, Dr. J. Z. Hodge, a Britisher, spent forty-three years in India.

Dr. Hodge describes India and her people, the adult literacy campaign, the women's movement, the contributions of the British Government, the national leaders and their parties. His chief interest, however, is in the power of the gospel of Jesus Christ in the lives of the Indian people. He describes the missionary enterprise as ''the largest non-official concern in India.'' Concerning the India of tomorrow, he says: ''There is a deep conviction within the church in India that the missionary link between East and West should be maintained and mutually extended. But it must be on the basis and in the spirit of an equal partnership.'' *(1946 revision. Cloth, $1.00; paper, 60 cents.)*

—ANN MULLIN.

With No Regrets

''Life was not either happy or smooth for any of us. . . . (but) I can still look back on all that has happened with no regrets.'' Thus Krishna, younger sister of India's renowned leader, Jawaharlal Nehru, closes the intimate story of her life and that of her distinguished family. For the cause of India's freedom they renounced wealth and comfort and entered upon a life of strict discipline and repeated imprisonment. ''Being a Nehru was enough evidence to be condemned,'' Krishna writes. Her world-famous brother, leader of the Congress Party, is better understood as he is seen in the setting of the Nehru household—the magnificent crusading father; the fragile but courageous mother; the two sisters, Swarup and Krishna, both active in the nationalist program of non-cooperation; the lovely wife, Kamala, whose death was a shattering tragedy to him; and the beautiful daughter, Indira—all committed in utter devotion to the great ideal of national independence. *With No Regrets* is a moving family chronicle. *(1945. $200.)*

—GENEVIEVE BROWN.

Wanless of India

This is the story of Sir William James Wanless, surgeon who established a great medical center in Miraj, India. The natives called him ''Wanless, the Miracle-Worker.'' The book's most interesting and vivid chapters deal with his fight against the bubonic plague, his struggle to finance and build a series of hospitals and medical outposts, to establish schools for native nurses and doctors, and to feed the starving during a devastating famine. The grateful Maharajah of Kolhapur contributed heavily to his medical center. He was knighted by the British Crown. Written by his widow, the book is factual. The leading characters are real persons. A few of the others are slightly fictionized. *(1944. $3.00.)*

—ADA M. MOSHER.

Hilda Wernher's Two Novels

Seldom does a writer depict an alien culture as vividly as has been done in two novels by Hilda Wernher. In *My Indian Family* a European mother-in-law writes in autobiographical form from the very heart of an Indian Moslem home. The story is so gripping and dramatic that it fairly sweeps one along to its conclusion. One enters into the intimate daily life of Moslems and Hindus, of Brahmins and Untouchables, of modern Indian girls and women in *purdah*. Life for the reader will never be quite the same because of this insight into Indian home life. *(1946. $2.75.)*

A Bombay missionary writing to an American friend last year said: ''Hilda Wernher, known as Mrs. Dank here, has another book about Jat peasants which should be out soon. I am not sure what title she finally gave it, nor have I read it, but it is sure to be good. . . . Mrs. Dank is a refugee from Vienna and has had a wildly exciting life herself, really stranger than fiction.''

The new book is out, *The Land and the Well*. It is the story of a Hindu family of Jat peasants in desert Rajputana. To keep the book true in detail to the life of the peasant, Hilda Wernher worked with Huthi Singh, one of the Jats. The moving story circles about the land and the well that the family must have to hold off the encroaching desert. Family honor, the land, the well, were the motives that controlled this household, and their efforts to maintain all three have been woven into an excellent novel. *(1946. $2.75.)*

—LOIS ANNA ELY.

The Thirteenth Stone

''I am Rajput born,'' Jivan, the slender, handsome errand boy of thirteen, asserted to all who attempted to mistreat him during his first visit to the Pushkar Fair, seven miles from the home where an old Hindu had brought him up in comparative seclusion. Through all the unexpected and stirring experiences which began at that fair, he never forgot to give first consideration to a Rajput's honor and duty. The sense that he was part of some family somewhere had been with him for years; these ten days of swiftly moving events deepened the mystery for him. Kidnapped from the horse caravan in which he was caring for his beloved black stallion, he overheard a conversation of his jailers which heightened his curiosity. At the end of the journey Jivan heard the entire story from his princely grandfather.

So absorbed does one become in Jivan that the sights and sounds of India are accepted as though they were the familiar surroundings of the reader. The spirit of India is well interpreted by Jean Bothwell in this book, winner of the New York *Herald Tribune* Award. *(1946. $2.00.)*

—MARETA SMOOT.

Books to Enjoy in a Group

Made in India by Cornelia Spencer may glamorize ancient India a bit, yet it gives a delightfully vivid account of India's people and of their gifts to the world. It is a book to read with family or friends, for it will invite conversation and start one on a tour of daily life to find things here at home that have come out of India. Each chapter begins with an expressive pen sketch and there are as well a few excellent full-page illustrations. *(1946. $3.00.)*

Here Is India by Jean Kennedy is another book to enjoy in a group. It is well illustrated with photographs portraying Indian life and architecture, besides containing some fascinating maps. Simply written so that youth will enjoy it, it will appeal to every member of the family. Read it aloud at table and the family will "Oh" and 'Ah" over the new feel they get for the Indian people and their ways.

The book is written with a light touch but with a background of much acquaintance with India and her people. A good book for armchair travel at home, it opens the reader's eyes and ears to new sights and sounds and introduces his mind to some of the thoughts and ways of the Indian people. *(1945. $2.75.)*

—Lois Anna Ely.

Home to India

As the East and West meet in India, much of the drama is lost to the outside world. Santha Rama Rau came home to India in 1939 at the age of sixteen, after ten years in England and Europe, and saw Indian life with fresh eyes. Her interpretation of the custom-meets-custom drama being enacted in India is refreshing, sincere, and brilliant.

Firsthand impressions of Tagore, Nehru, and Gandhi are interspersed with accounts of trips which made vivid to her the lives of Untouchables and other underprivileged Indians. In her series of charming vignettes of Indian life we see customs old and strange as with our own eyes. These glimpses add up to a picture of India which inspires the author to prepare to serve better her native land and causes a Western reader to consider thoughtfully how the West can aid the East. *(1944. $2.50.)*

—Mareta Smoot.

Little Boat Boy

From the very first page *of Little Boat Boy*, Jean Bothwell not only makes Hafiz, the Kashmir Indian boy, come alive but she makes him and the reader one. Hafiz' delight is the reader's delight as he plays with the tiny fleet of boats, as he buys new shoes, and saves his coins for schooling. His fear, his aspirations, his wonderings, are always those of the reader.

The story moves swiftly and yet it contains an entire summer's experiences. Running like a thread throughout the story is Hafiz' desire to go to school, and at the end one sighs with relief because "Tomorrow he was going to school."

Little Boat Boy is a delightful story, exceedingly well told. Juniors will like to read it; Primary children will delight in having it read to them; it will make a good book for families to read together. *(1945. $2.00.)*

—Doris Clore Demaree.

In addition to the books reviewed on these pages and those published by the Friendship Press shown in the illustration, the interested reader will find others listed in *Toward World Christianity*, reading list published by the Missionary Education Department, The United Christian Missionary Society, available free upon request.

Controversies Affecting the Belgian Congo

POLITICAL and religious controversies currently being touched off in Belgium constitute a threat to the religious and educational rights of a million Protestant Africans in the Belgian Congo, according to a statement issued in New York on November 19 by the executive body of the Africa Committee of the Foreign Missions Conference of North America which represents the foreign mission interests of 123 Protestant boards and societies in the United States and Canada.

Noting that the Belgian elections scheduled to be held on November 24 reflect in part the "internal struggle" going on in that country, the statement charged that Belgian Roman Catholics are demanding the colonial portfolio now held by Robert Godding, Minister of Colonies, "as one of the conditions for joining a coalition government in case they do not win a parliamentary majority in this month's election."

"If they regain the colonial office," the statement continued, "it appears clear from twenty years' experience with Catholic colonial ministers and from recent debate in the Senate that strong efforts will be made to defeat the current Belgian struggle to give the Congo a measure of the same religious liberty and equality of treatment for all churches as has long been won in Belgium itself."

In commenting on the Belgian controversy, Dr. Emory Ross, executive secretary of the Africa Committee, explained that Mr. Godding last November spearheaded action of the Belgian Parliament which terminated a twenty-year-old government policy of exclusive subsidies for Roman Catholic educational work in the Congo.

On October 29 and 31, Senator Pholien, a Roman Catholic, launched a bitter attack on Mr. Godding from the floor of the Senate, said Dr. Ross, which set off a lengthy discussion of the philosophy of allowing missionaries of nationalities other than Belgian to work in the Congo.

Warning against creating in the Congolese mind a "sense of plurality of governments or of mother-countries" and citing the "great prestige" of the United States because of "its automobiles and its troops which penetrated Congo during the war," Senator Pholien stated that "about 90 per cent of the American and English residents of the Belgian Congo are missionaries," according to Dr. Ross.

During the ensuing debate, said Dr. Ross, a number of senators upheld the new policy of equal treatment of missionaries and argued against a return to the former system "whereby huge undisclosed sums were granted out of public funds for the support of schools and other institutions of the Roman Catholic church, while Protestant missions, which were pioneers in the Congo and for some four decades were practically alone in education work there, were excluded from government aid."

Mr. Godding then pointed out, said Dr. Ross, that 1,000,000 Protestant Congolese were taxed to subsidize Catholic mission schools, while Protestant mission schools educating 35 per cent of primary pupils in the colony were privately supported, adding: "These Protestant Congolese, like the others, are beginning to have consciousness of themselves; they know the situation into which they have been put. They know that wrongs have been committed, and that some institutions, which can live only because of government subsidies and which are charged with the responsibility of training medical assistants, refuse to accept the best pupils from Protestant schools for the sole reason that they are Protestants. . . They are beginning to get the impression that they are second-class Congolese. Continuance of the policy followed up to this day will end by disaffection of an important fraction of our native population with respect to ourselves."

All I Can Spare?

Have I given "all I can spare" for overseas relief? Here is a story that comes through the International Red Cross (August 1946) of how the women of one locality in central Europe are finding a way to help the less fortunate ones in their own country.

Stocks of bedding and clothing are alarmingly low and many homeless children will suffer terribly during the winter. It seemed hopeless to ask people in a land where everyone had so little to share with those who had even less. Then the women got this idea: "Out of each mattress half a pound of wool for the orphans." The wool was collected, washed, spun and knitted. At one center there were no knitting needs, but the women salvaged the spokes from a bicycle that was beyond repair and used them. The blankets they knitted were sent to orphanages for use during the coming winter.

—Church World Service,
37 East 36th Street,
New York 16, N. Y.

Classroom and Campus

Edited by HENRY NOBLE SHERWOOD

Bethany College
Bethany, West Virginia

CHRISTIAN Living Emphasis Week was observed on the Bethany College campus by the College Youth Church Council and the University Christian Mission. The four-day program was planned under the leadership of William Nottingham, a student of Sharon, Pennsylvania, and James Blair Miller, minister of the Bethany Memorial Church. They were assisted by a Campus Committee of forty-five students and faculty members.

National team leaders were as follows: Dr. John Oliver Nelson, secretary of the Commission on the Ministry of the Federal Council of Churches; Mrs. J. Warren Hastings, Washington, D. C.; and Dr. L. L. Leftwich, Culver-Stockton College. The opening meeting was a mass meeting over which President Cramblet presided and brought a message. The address of the evening was given by Dr. Nelson. Team leaders conducted seminar discussions: Dr. Nelson led a group on "Religious Music and Drama"; Mrs. Hastings conducted a discussion on "Friendship to Marriage"; and Dr. Leftwich conducted "The Sceptic's Hour." Other features of the observance included bull sessions in dormitories, interfraternity and intersorority discussions, and personal counseling. Members of the team also spoke in many of the regular college classes.

The observance of the week had as its general theme, "The Resurgence of Christian Living."

The College of the Bible
Lexington, Kentucky

The death of William Case Lawwill on October 16, 1946, was a severe loss to the College of the Bible. He had been chairman of the executive committee for more than a quarter of a century, and its capable business manager for nearly twenty years. He loved the seminary and worked untiringly for its financial and scholastic success. Mr. Lawwill was an officer and trustee of Central Christian Church, a member of the board of Union Bank and Trust Company, and vice-president of the Lexington Federal Savings and Loan Association.

Dr. George V. Moore participated in the National Conference on the Church in Town and Country for the Disciples of Christ which was held in Des Moines, Iowa, November 12 to 15. He led the seminar on "Approaches to the Development of Lay Leadership."

Hugh Meriwether, Lexington, was chosen by the Expansion Committee as architect to design the new seminary to be erected on its new site opposite the University of Kentucky.

Chapman College
Los Angeles, California

Twenty-four new students enrolled in Chapman College at the beginning of the second six weeks' session, bringing the enrollment figure to 275, the largest figure since 1939. It is quite likely that the next six weeks' enrollment will reach 300.

Adequate housing for married veterans will soon be completed. Eight quonset huts and two apartment buildings have been obtained and are being erected through the facilities of the Federal Public Housing Administration. These buildings will provide 32 apartments with rental rates ranging from $24.25 to $35.75 per month furnished including all utilities except electricity.

A book entitled *Central of Des Moines*, Edited by A. T. DeGroot, Dean of Chapman College, has been published recently. The subject concerns the oldest Christian church in Des Moines, Iowa, and it is the first book-size history of the local Christian congregation having its story in the framework of our national history.

Dr. DeGroot edited the entire volume and wrote three of its chapters—"What Life Was Like in 1860," "The Disciples in 1860," and "Through Wars and Peace."

Butler University
Indianapolis, Indiana

Placing of Butler University on the approved list of the Association of American Universities highlighted the educational developments during the year 1946.

The Association of American Universities is composed of the leading graduate schools of the United States and Canada. Chief concern of the association is the efficient preparation of students for graduate study. Recognition of Butler University by the Association climaxes a three-year study of facilities of the school which takes into account the character and quality of the student body; the faculty and conditions under which it works; the administration of the institution; its library, laboratories, and educational facilities of all kinds; its curriculum, and its character as an institution.

The University was recently host to Lyman Hoover, a member of the Chinese National Committee of the Y.M.C.A. and a graduate of Butler, for an all-school convocation. Mr. Hoover, a world service secretary for the "Y" in China for the past sixteen years, told Butler students of political and economic conditions in China and thanked them for their assistance in the World Service Fund drive in which Butler contributed approximately $1,000.

Also a guest on the campus was Miss Charlotte Kendrick, a representative of the American Youth Hosteling Association, who spoke before the Butler Student Volunteers, an organization of religious majors. Miss Kendrick explained the purpose of the hosteling association and emphasized the possibilities of Butler students observing conditions in Europe and rendering service in that area.

Butler's financial growth, directed by J. W. Atherton, secretary-treasurer of the University, is expected to continue its rise. With the university's total assets in excess of $9,000,000, a building program is contemplated under Mr. Atherton's direction which will greatly increase the educational facilities of the university.

Culver-Stockton College
Canton, Missouri

Edward A. Sindelar, of Davenport, Iowa, a freshman in Culver-Stockton College, has a background of three generations of Culver-Stockton blood. Edward's great grandfather, J. H. Carter, was a member of the faculty of Culver-Stockton College for twenty-five years, beginning in 1870. He had the distinction of being the pupil of Professor McGuffey whose readers became the tradition in American schools.

Edward's grandfather, J. H. Carter, Jr., was a student in Culver-Stockton in 1888-90 and again in 1892-93. His mother, Mary Goss Carter, was a student in 1923-24; and for good measure his father, Albert E. Sindelar was a student in 1922-24. Edward qualifies for an important place in the Encore Club, that organization for students in Culver-Stockton who have had relatives attending the institution before them.

Drury School of Religion
Springfield, Missouri

Of the 30 young men and women preparing themselves for some phase of full-time Christian ministry at Drury School of Religion, seven are Disciples. They are: Paul Downs, Charles A. Davis, Roy P. Fields, Jr., Barbara Bell, Don Newby, Ocie Griffin, and Gene Rutledge. Several churches are served regularly by the group, and in addition deputation groups have served a number of other churches in the area.

The rest of the students preparing for the ministry list their religious preference as follows: Church of God, 1; Congregational, 6; Evangelical and Reformed, 3; Methodist, 4; Assemblies of God, 1; Episcopalian, 3; Baptist, 4; and Presbyterian, 1.

Wendell Vaughn, Richland, Missouri, has recently come into the fellowship of the Disciples of Christ and is preparing for the ministry. He is 26 years old, a veteran, married and the father of two

children. He preached his first sermon recently in the Long Lane Christian Church.

Eureka College
Eureka, Illinois

A total of more than $75,000 had been subscribed up to November 1 in the Centennial Campaign which the college began this year. More than $35,000 of this has been in cash.

Gaines M. Cook, Indianapolis, secretary of the International Convention; Dr. Roland Slater, Peoria, former missionary to China; and Professor Frank R. Hall, Purdue University, were recently elected to the board of trustees.

By unanimous vote the trustees of the college voted for Eureka's participation in the Crusade for a Christian World.

Recent speakers at the college chapel services included: Kirby Page, author and lecturer; Harmon Pritchard, Pension Fund; A. G. Bradbury, Peoria; Paul Hubele, Charleston; and Kenneth Hooe, Rock Island.

Hiram College
Hiram, Ohio

The annual Vachel Lindsay poetry contest was resumed at Hiram College this year. This contest, named in honor of Vachel Lindsay who was at one time a student in the college, awards $20 to the winner at commencement time. There is no limitation on subject, and each contestant may submit as many poems as he pleases.

"The Hiram Study Plan and the War" is the subject of an article by Dr. Harold E. Davis that appeared in *Higher Education*, the semimonthly publication of the Higher Education Division of the United States Office of Education. Dr. Davis, who is also dean of administration at the college, explained how the program was used to train Army Air Forces personnel during the war. Many of the armed forces returned to Hiram to continue their studies. During a 14-month period, 250 cadets were trained at Hiram.

Approximately 35 new students enrolled at Hiram for the second quarter which opened a few weeks ago. This brings the total enrollment to 610, the maximum limit the school can accommodate at this time.

The Hiram College Players presented their first major production of the season on December 6-7, with Maxwell Anderson's play, "Key Largo" being staged.

After an absence of five years, the Choral Union again presented Handel's *Messiah* on December 15 in Hayden Auditorium.

Lynchburg College
Lynchburg, Virginia

The Disciples of Christ ministerial students at Lynchburg College attended the ministers' meetings set up by the Crusade for a Christian World in Virginia at Radford and Richmond in November.

Dr. Fred Helsabeck, Dean of the College, and Dr. Gordon Lovejoy, Dean of Students, attended a Work Shop on the College Study of Intergroup Relations at Trenton, New Jersey, November 13-15. This is a nationwide study in twenty-two selected colleges of which Lynchburg College is one of the participants. It is the only Virginia college in the study.

Two members of the faculty and four students attended as visitors the Southern Congress of Negro Youth held at Columbia, South Carolina, in October. The purpose of the visit was to be fully aware of and understand the racial problem in the South.

President Montgomery was busy throughout November attending twenty alumni group meetings for the purpose of fellowship and information. He reports fine interest in and great enthusiasm for the progress of the college. Dr. Montgomery attended also the Biennial Meeting of the Federal Council of the Churches of Christ, December 4-6, Seattle, Washington.

Transylvania College
Lexington, Kentucky

Dr. L. A. Brown, Dean of Transylvania College, Lexington, Kentucky, and Dr. W. Scott Hall, head of the economics and sociology department at the school, will be the first two Transylvania faculty members to leave the school for a quarter to do research under the grant received from the Carnegie Foundation for the improvement of instruction.

A third fellowship to be granted from the Carnegie Foundation fund ($4,000 a year plus $1,000 added by the school), will be one to Lewis Henry Horton, assistant professor of voice, to develop a two-year course in the theory of music. Grants also will be made to Dr. F. Garvin Davenport, head of the department of history and political science, and Dr. H. A. Wright, head of the department of mathematics. Dr. Davenport will do research in the cultural interests of the upper South between 1870 and 1890; Dr. Wright will assemble biographical material on the mathematician, Henry Lewis Reitz.

Transylvania is the only Kentucky school included in the $700,000 program arranged by the Carnegie Foundation for the next five-year period in grants to selected southern colleges and universities to promote research and creative activity among faculty members. The program has been based upon the belief that probably the greatest single need in American higher education today is to vitalize instruction.

The course to be evolved by Dr. Brown will be called "The Science of Life." He will go to Harvard for the winter quarter to make his study, where he will have access to research facilities and to the Harvard committee on general education, which has been leading in this field.

"The Social World" will be the title of the course to be developed by Dr. Hall, who will go to Columbia University in the spring quarter to make his study.

Mr. Horton's project will involve the preparation of a two-volume text in fundamentals and elementary theory of music, representing a two-year course including both counterpoint and harmony as simultaneous aspects of part-music. He and Dr. Wright will use summer and other vacation periods to work on their projects. Dr. Davenport's study will be a part of a larger work which he is contemplating.

William Woods College
Fulton, Missouri

Over three hundred visitors were on the William Woods College campus for Dad's Day, November 3. The fathers of the students were the guests of President and Mrs. Harlie L. Smith at noon on Sunday. The remainder of the time was spent in sight-seeing on the campus and in a contest to decide the "look-alike" father and daughter. Miss Barbara Draper and her father, Raymond E. Draper of Kansas City, were chosen the winners in the "look-alike" contest.

Miss Yvonne Miller of Wichita, Kansas, a junior at William Woods College, has spoken to several local groups on the subject of the mission stations of the Disciples of Christ in Mexico as part of the work of the Y.W.C.A. at the College. Miss Miller, who visited the mission stations as a member of the group from the United States that went to Mexico to help celebrate the fiftieth anniversary, is a former state chairman of the Service Committee of the Kansas Christian Youth Fellowship.

President and Mrs. Smith recently attended the annual meeting of the North Central Association of Junior Colleges which met in Little Rock, Arkansas. Dr. Smith is president of the association, and addressed the opening session on "The Future of the Junior College."

The first of a winter series of community vespers was held at Dulany auditorium, Sunday, November 17. Students of William Woods College, Westminster College, and student groups of the various churches are uniting in these services which will be held each month. Elbert Starn and President Harlie Smith appeared on the program with music furnished by the William Woods College Choir.

Texas Christian University
Fort Worth, Texas

Temporary housing for 200 additional men veterans will be ready for the opening of the spring semester, January 27. Teaching and administrative staff of T. C. U. has been increased this year from 139 to 173, chiefly to care for the 1900 veterans to the student body. T. C. U. now has one teacher for approximately every 19 students in regular day classes.

In cooperation with the Harris Memorial Methodist Hospital of Fort Worth, T. C. U. will open the Harris School of Nursing, January 27. The new school has an endowment of $750,000 from the Harris Foundation. Students who finish the five-year course will receive the B.S. degree from the university and the B.S. in nursing from the college.

Ed Muegge, Jr., of Brenham, Texas, is president of the Timothy Club, club for undergraduate ministerial students. A new group, the Priscilla Club, has been organized for the girl undergraduates.

T. C. U. is the first Southwest university to be elected to membership in the Association of Urban Universities.

The Community Improvement Association

By VIRGINIA NICHOLS*

WITHIN a radius of ten miles of Southern Christian Institute, Edwards, Mississippi, are fifteen rural schools. No matter how poorly constructed and inadequately equipped the building, no matter how poorly educated and greatly underpaid the teacher, each of these schools is nevertheless a focal point in its community. And each can exert an influence for community improvement.

It was with the purpose of improving these rural Mississippi communities that the C. I. A. (Community Improvement Association) was organized four years ago with Southern Christian Institute as its hub. Originally the organization was composed of teachers and representatives of the Parent Teacher Associations of schools within the ten-mile radius. But the membership has grown to include ministers, housewives, and other civic-minded citizens.

Since the beginning of the C. I. A., this organization has agreed to help any member school sponsoring a worth-while project. Such a school may obtain a certain amount of financial aid from the organization. In this manner the Belmont school and Baker's Creek No. 2 school have been painted, the Edwards school has obtained a library, and Baker's Creek No. 1 and Mt. Mariah have built sidewalks, and the like.

Another project has been the annual paint-up, clean-up week during which prizes have been awarded to homes, churches, and schools. As a result of these campaigns, over half of the Negro homes on the outskirts of Edwards have been painted, as well as many in the neighboring rural communities.

*Miss Nichols is a faculty member at Southern Christian Institute, Edwards, Mississippi.

Every spring representatives of the member schools gather at Southern Christian Institute for the annual achievement day. Here they compete with friendly rivalry in athletic, dramatic, and musical contests, and even in an old-fashioned spelling bee.

Last year, sensing the need of wholesome recreation in the rural communities, the C. I. A. decided to employ a director of recreation to spend one night a month at each school. The recreation was varied with both quiet and active games, singing, and occasionally a picture show with the S. C. I. projector. Both old and young flocked to the schools on these nights to enjoy the only wholesome recreation in their communities.

The work of the C. I. A., however, does not consist entirely of projects. The programs are inspirational and on subjects pertinent to the welfare of the people. Recently a representative of the Planned Parenthood League of North America brought a message on this subject which is so vital to the welfare of low income groups.

A number of meetings have been given over to the discussion of the Credit Union movement and its value to minority groups.

Much of the success of the C. I. A. is due to the work of Mrs. Charles C. Mosley, wife of the dean of Southern Christian Institute, who has served as president since the inception of the organization.

Everywhere in these rural communities the influence of the C. I. A. is felt—in better-kept schools, churches, and homes, and in more alert leaders—who are concerned with housing, health, soil conservation, and other issues essential to the salvation of their people.

Members of a graduating class at S.C.I. supervise the painting of a school building where they did their practice teaching.

The influence of the C. I. A. has spread far beyond the ten-mile radius. A public school teacher who, while attending the Southern Christian Institute extension school, had witnessed the benefits of the C. I. A., organized six schools in her neighborhood into a second C. I. A. Representatives of the parent organization journeyed to the Zion Traveler school to attend the organization meeting of the new group and thus give it a good start. Later students and faculty of S. C. I. visited the new group and presented a program consisting largely of the showing of health films.

It is the hope of the leaders of the Community Improvement Association that, just as Southern Christian is the hub of the original C. I. A., so will the Community Improvement Association become the center of a network of C. I. A.s stretching over the state of Mississippi and bringing to the Negro people better-kept schools, homes, and churches, improved sanitary conditions, a higher economic level, and a better way of life.

A Church in Puerto Rico Shows Growth

THE following paragraphs were taken from the church bulletin of the San Juan Church of Christ in Puerto Rico:

On December 7, 1941, the Church of Christ of San Juan, Puerto Rico, was inaugurated. At that time there were very few of us, but we were certain that our Lord, Jesus Christ, formed part of that small congregation, and many more that were to be saved, who would soon join his church.

Five years of constant work during which time the church has not ceased to pray and work actively for the redemption of this town have produced fruits worthy of the Lord.

The first year was one of hardship, bitterness and sacrifice. Seven members formed our congregation at that time.

The second year there were forty-two of us; the third year eighty-four; the fourth, one hundred and twenty; and the fifth, one hundred and fifty. The glory of it goes to our beloved Master who saved us with his precious blood.

Our motto is: In everything may Christ take first place.

Our aim: Win San Juan for Christ.

Each of the members of the church, from the youngest to the ones of more experience, have confidence and faith that with the help of God we will achieve the following goals:

1. We will build a church worthy of the cause we represent, and adequate for the congregation.

2. A church that is self-supporting and that will help in the missionary work around the world.

3. On the seventh anniversary, three hundred members in this congregation and two more congregations in the metropolitan area.

We can accomplish all through Christ who is our strength.

Women and World Highways

In Aid of Gallant Women

WHEN Mrs. Harrison S. (Grace Loucks) Elliott, general secretary of the National Board of the Y.W.C.A. in America, returned from a meeting of the World's Y.W.C.A. in Switzerland a short time ago, she reported that women overseas "looked not to the past—but to the future, as we faced our common tasks in the rebuilding of the life of the world. We came away with a new faith in God and each other, and with new strength and courage growing out of that faith.

"In a very special sense I am convinced that the fate of the world is in the hands of its women," she said. "They have been pushed, not by their own desires, into new areas of economic, social, political and religious life. . . . But women overseas are tired. They all need vacations. Few can even think of the possibility of taking them."

Just what are the needs of women abroad in the postwar world? Everywhere the answer is housing. Everywhere the answer is proper diet. And training in child care and health, in community and industrial skills. Gallant women abroad are doing what they can with makeshift supplies and scanty tools of knowledge. But gigantic tasks still lie before them.

In Holland, devastated by flood and the fierce Nazi counter-offensive of the last winter of war, women are living on a subsistence diet far too meager for their actual needs. For miles tiny villages rise like oases in the arid wastes of shell-torn farmland. To help the tired families, the Y.W.C.A. of Holland has organized chains of young "house-help" workers to visit these villages in groups of eight to ten, and to give a hand with the cooking and sewing and farm chores, so that the mothers may have a needed rest.

The Y.W.C.A. of Belgium was suppressed by the Nazis during the war. Nevertheless, its members continued to meet secretly, giving education and health training to young girls who were too often the victims of forced labor in the Belgian factories. The members sheltered refugees and smuggled exhausted parachutists into their homes.

"Our one hope today," said a Belgian secretary visiting America, "is to rebuild our burned-out camp in the Ardennes Forest so that the young girls of Belgium can have wholesome recreation next summer. For five years they were taught to dawdle on their jobs, as a form of sabotage, and to lie in order to deceive the enemy. They need moral retraining and education in vocational skills, and lots of time for free play once more."

Czechoslovakia, sold out at Munich, is still in a pitiable plight. The housing shortage in Prague is acute. Prices are high and the diet inadequate. Tens of thousands of young girls were deported to factories in Germany, and others were forced to work for the enemy in munitions plants at home. Hundreds, among them Y.W.C.A. leaders, were held in concentration camps during the war, for the "crime" of helping needy humanity.

A Czechoslovak leader now in America told her story one night: "I was sentenced to eight years at hard labor. My husband was in the same prison. They tortured him and then shot him to death. They did not tell me until six months later, when they used this news to torture me for information about our neighbors."

Yet this woman, with her quiet voice and twisting hands, talks today hopefully of the work she plans to do for the future, to help young business and professional girls in her country. And her fellow Y.W.C.A. workers, with inexhaustible courage, met for more than a year in the dining room of the Y.W.C.A. president in Prague, to plan for a hostel for the malnourished young factory workers, to hold classes in English and history and grammar for girls deprived of a normal education. Today, although they have no cafeteria, they are still meeting daily to can fruits and vegetables with which to stock their cafeteria when they can find a place in which to establish it.

And so the story continues around the world. The story of the women of Manila, who have organized citizenship forums for young women voters in the new Republic, that they may use the ballot intelligently, and who have set up Quonset huts for war widows, industrial workers, and students living in the shattered city. The story of the members of the board of directors of the Y.W.C.A. in Mukden, Manchuria, who, after the "spiritual starvation" of years of living in an occupied country, got down on their hands and knees and scrubbed out their dilapidated building to create a recreation center for girls who had been terrorized by the occupying forces. The story of the young woman Y.W.C.A. secretary in Hongkong, a former Chinese army corporal, who organized the nurses of the city to fight cholera and obtained volunteer schoolteachers to work in night schools for factory workers and the gaunt young street peddlers. And the story of the Chinese mothers, their emaciated babies in their arms, who eagerly throng the Y.W.C.A. milk feeding station in Peiping, to learn how to care for their children properly on their scanty rations.

The factory workers of China live under pitiable conditions of poverty. They eagerly attend the Y.W.C.A. night schools to learn the three R's.

But this is only a start. For every one woman abroad who has the capacity for leadership, there are hundreds who need training for it. Women overseas need education in vocational skills, in community organization, in American methods of child care and health. For centuries women were unused to working outside their homes and are ill-prepared to do so now. But they know they must, to help support their families and to do their share in postwar reconstruction.

They have therefore appealed to the women of America for help. And the Y.W.C.A.'s answer is the Round-the-World Y.W.C.A. Reconstruction Fund Campaign for $2,100,000, to be held in January and February, so that women in 30 war-affected countries abroad may receive the benefit of American experience and skills and take up the challenges of citizenship now thrust upon them.

It is the hope of the Y.W.C.A. that through the Reconstruction Fund it can help train the needed new young leaders abroad. Women overseas are working while they wait for American aid. In time they will be able to take over the direction and support of their own Y.W.C.A. and community work. But at this crucial moment in history, they need a helping hand from America. We must justify our own "new faith in God and each other" by giving it to them.

For Adult Missionary Groups

Theme: India

Steps Back Into Our Past

H. C. SAUM, one of our recently retired missionaries from India, was in the Missions Building in Indianapolis for some days two or three months ago lending a hand on the new biography set, *They Went to India.* As always, when a missionary is around, Mr. Saum was plied with questions. Among other things he told of one evangelistic camping tour. In the afternoon on the tour there was a great deal of visitation from home to home and then groups would assemble, listen to a talk and Bible stories, and observe health demonstrations. One evening by the light of an acetylene lamp, with the folk squatting in the village square, after the missionary, Indian evangelist, and nurse had made their presentations, Mr. Saum made an experiment. He laid a rug on the ground in front of the speakers and to the squatting folk said: "We know some of you are interested in Christianity. Some of you in your hearts are accepting Jesus. If you will openly accept him as we sing a hymn, come and sit on the rug I have placed here."

No one moved; the song continued. Finally the Indian evangelist exclaimed: "No one?" And he asked in rather strong terms why no one acted according to his real convictions. Then one of the squatting Indians asked: "If we come what will happen to our children?" The Indian evangelist replied: "Come and see our Christian villages and their progress and you will know." They continued to sing and the man and two friends came forward. They had already seen Christian villages. These were followed by several relatives until there were eight or nine on the rug. Informally the confessions of these people were taken and a period of instruction was begun.

I Will Bring My Family

We will follow the immediate history of just one of this group. When this particular man was ready for baptism he said: "Wait! I will bring some of my family with me."

Now this man, in Mr. Saum's words, had a "flippant, runabout sort of wife." Besides, he had inherited a brother's wife and children. The brother's wife, who became his second wife within the law, was the older and steadier of the two. Yet he gave his first wife every opportunity to join him in becoming a Christian. Her reaction was: "Baptism? No, indeed."

What was the man to do? He went to visit his wife's family to talk over the matter and he found the family as unresponsive as the wife herself. He went again with friends as witnesses, taking a bill of divorcement. He took with him all of her wedding gifts—so much silver that observers said, "Our neighbor must be in earnest about Christianity; he is willing to give away so much."

That man today is a well-to-do farmer according to farm standards in the area and, more significant, he is an influential Christian.

Nothing Else to Lift India

Mrs. Kenneth Potee, home for a much needed furlough, chatted a while in the missionary education office at Missions Building. She was greatly interested in the current study of the field to which she and her husband already have given twenty-five years of service. Mrs. Potee remarked: "Christianity has so much to overcome but there is nothing else to lift India." Here are just a few points of emphasis lifted out of a conversation with Mrs. Potee:

"Sumankhetan," she said, "fits girls for the life they will live. They do their own buying, cooking, washing, budgeting. If they are extravagant they go on slim rations till their next allotment of cash. There are no hard and fast rules at Sumankhetan. The rules there are made by necessity and experience." Burgess Memorial School, according to Mrs. Potee, is an excellent institution. It provides education above the village standard. Mrs. Potee sighed when she said: "It is a sad thing that we never do as well by our boys as by our girls. One reason is that the single women missionaries live so close to the girls. Men have their own homes and families and do not have the same intimate contacts with boy students that the school women have with the girls." Mrs. Potee pointed out that it was not in the Indian scheme of things for a woman to remain unmarried. So the temptation comes for Christian girls to marry *educational* equals outside the Christian group.

Charts on the Trees

In regard to medical work, Mrs. Potee said: "I wish you could visit our Christian hospitals. Patients are so thick one almost steps on them. There is no floor space without patients, luggage, or members of a patient's family. Charts may be hanging on the trees and the patients *housed* underneath. The hospitals are terribly overcrowded but always there is a spirit of service which is greatly appreciated. In the hospitals some religious training is given, a respect is established for Christianity as practiced, but converts come in the good old-fashioned way, through the church, and the church is the center of every one of our Christian communities in India."

Place Cards for an India Party

Would you like some place cards for an India party? A packet of forty cards with silhouettes and sketches is available from Sales Literature at 10 cents. Four of the designs appear at the bottom of this page. Inserted in small envelopes the cards might be used for notices of meetings. Some people enjoy using them for gift cards and labels.

The mention of place cards suggests meals. If you want to have an Indian meal, Rose Wright's *Fun and Festival from India,* 25c from Sales Literature, will give menus for a dinner and for a tea. Sometime during the India study it would be fun to lay rugs on the floor, place cushions in an open square, spread long narrow tablecloths inside the square in front of the cushions, leaving an opening at one side for attendants to enter, sit down on the cushions and be served an Indian meal.

In This Issue

In this issue of WORLD CALL search for every line about India and the India mission and missionaries. The worship service, "And a highway shall be there, and a way": *"Seeing the Lord hath prospered my way,"* you will find very helpful.

Those Gremlins Again!

The "little ones" evidently crept into the print shop at the last minute and switched two pictures in *Disciples of Christ in India.* Clean-up day at Sumankhetan became the dispensary at Allahabad, and vice versa! And we'd labeled them so carefully, too!

Youth and Missions

A Non-Christian Writer of the Second Century noted with awe how Christians seemed to "Hold the World Together"

There's a Job for You

WHERE do I go from here?" Every year thousands of high school young people ask themselves this question. Many freshmen and sophomores in colleges are not sure yet what vocation they wish to follow. Each year hundreds of youth groups build a unit on Christian choice of vocation into their programs. Often they have searched in vain for the material needed to make the discussions interesting and significant.

In an attractively written and illustrated booklet recently published by the Friendship Press, Ruth Ransom comes to the aid of thousands of young people. Her chapters suggest the material of the booklet. She follows "Where Do I Go From Here?" with the encouraging "Help Wanted—Opportunities Unlimited." In "Do I Have What It Takes?" is a personal score sheet the reader can use in checking on his own personality and character. Next comes "Getting Ready for Your Job"; "Assignment: The World" is the challenge with which the book ends.

The ministry and mission fields are presented attractively. It might be possible for your youth group to plan a series of two or three programs on Christian vocation to precede or follow the study of India, using *There's a Job for You* as resource material. If you have a teenage friend who is considering a vocation, you may want to make him a gift of this booklet. (25 cents)

Adventures in India

Rent your play if you have not time to produce one! Records in the *All Aboard for Adventure* set are gaining an ever wider audience. They lend variety to many types of programs. Recently the third series became available. Now you may rent any of the twelve records in "Adventures in India"[1]:

1. The Enchanted Pool
2. No Place to Go
3. Shera of the Punjab
4. Three Knocks in the Night
5. Athy, the Robber Boy
6. How Rajah the Elephant Helped Sucri
7. The Church That Was Built by Moonlight
8. Behind the Curtain
9. A Home for Chamin
10. The Boy Who Didn't Belong
11. Preacher With a Plow
12. Johnny's Indian Brother

MISSIONS IN CYF

Circles and Triangles

Intermediates

Gharelu Samiti (home life) and Samaj Samiti (community) are the subjects for your February program. *Exploring India,*[1] the leader's guide, suggests advance assignments for members in preparation for the discussion. *This Is India*[1] furnishes much of the information needed. *Behind Mud Walls,* particularly the chapters "In Family Courtyards" and "The Younger Generation," provides interesting facts. See the winter issue of *Fellowship,*[2] the first and second sessions on India. Almost any one of the India films could be used with this discussion. See the suggestions for Seniors.

Seniors

Pioneering by Christian missionaries is the most interesting subject of your February program. "Christianity Comes to India" in *This Is India* has good resource material, as does Chapter II of *Our Country Is India.*[1] At appropriate points in your discussion, weave in stories of our early missionaries to India, from *They Went to India,*[1] India biography set, and the account of the beginnings of our India Mission in *Disciples of Christ in India.*[1]

Refer to the list of films and slides in *Christian Youth Fellowship Studies India* (one copy free). Try to secure *India—March of Time, Lonely Journey, Healing in the Name of Christ* or *Touching the Untouchables.*[1] See also pages 5-7 in the CWFF Manual. (If you wish to emphasize schools in your programs, see paragraph below.)

Sunday Evening Groups

Stop! Look! Take a pencil. Write in the margin by this paragraph: "Second program on India." Thank you. Now, whenever you study India, January to June, you may remember that suggestions appeared in January WORLD CALL. If you are following the programs in *Fellowship,*[2] you will study schools in India. Refer to *This Is India*[1] and the Christian World Friendship Fund Manual, page 5. Reserve one of these films: *Scenes From Sumankhetan, School Life in India, Touching the Untouchables, India—March of Time.*[1] (See paragraph above.)

[1]Available from The United Christian Missionary Society, 222 South Downey, Indianapolis 7, Indiana.

[2]Available from Christian Board of Publication, 2700 Pine Boulevard, St. Louis 3, Missouri.

Peter Solomon

(*Continued from December issue.*)

Vida Elliott listened to Peter Solomon speak when the gospel team visited Bilaspur and exclaimed to herself: "There's the husband for Dilasi!"

Vida asked Peter's sister, Dr. Moti Solomon, if he were engaged. Dr. Moti asked Peter. He had received several good offers of marriage from the parents of young girls. But he was not interested yet. He had in mind finishing Leonard Theological College before he married. Undiscouraged Miss Elliott went to Dilasi, then a teacher at Burgess Memorial High School. No, she wanted to attend normal school to improve herself as a teacher. Nevertheless, Dilasi listened to praises of Peter sung by Miss Elliott. Both agreed to an interview. She asked Miss Elliott for a year to decide whether to marry. At a later interview, Peter persuaded her to marry him, and attend college with him. She resigned her position on the faculty of Burgess Memorial High School. Peter made by hand the sari for his bride; he designed and made her beautiful lace veil.

After his graduation from Leonard in 1944, both were most successful in evangelistic work in Jubbulpore. Dilasi was at one time the highest paid Bible woman in our India Mission. She and Peter work together happily and effectively, fitting well into each other's program.

Many fine qualities displayed in his work account for the Mission's having chosen Peter to come to America for study on the scholarship offered by Phillips University. His concern for new converts is great. He held classes for them; he has ridden his bicycle through intense heat and through rain to visit newly converted families and to bring fellowship and instruction.

His breadth of interest led Peter to use his personal books as a small lending library. A young Moslem was among those helped by reading them. Through correspondence he inspires many to grow in the Christian way of life. Missionaries praise his alertness and his thoughtfulness to Indians and the Mission staff.

This first semester Peter is studying voice, church doctrine, sociology, economics, and typing. "Wonderful opportunity" Peter wrote of his work at Phillips. Inspiring fellowship and pleasant adventure come to our Indian guest every Sunday as he visits new churches to speak, and makes new personal acquaintances.

Plan Now for February

Feb. 2 Interdenominational Youth Day and Christian Endeavor Day (Close of Youth Week)

Feb. 9 Day of Prayer for Students

Feb. 9 Race Relations Day

Feb. 16 Brotherhood Day

Feb. 16-22 Brotherhood Week

Feb. 22 World Day of Prayer. Request special youth materials from United Council of Church Women, 156 Fifth Avenue, New York 10, New York.

Missionary Worship Service

Theme: "And a highway shall be there, and a way"

FEBRUARY

"Seeing the Lord Hath Prospered My Way"

Hymn: "Lead On, O King Eternal" (*Christian Worship: A Hymnal,* 363).

Prayer of Thanksgiving for our Christian heritage.

Leader: Much that is good in our life today has come to us from others, some of whom are remote from us in time and place. But God hath prospered our way by making available to us much wisdom from the past. India has for centuries been diligent in her search for God, and has contributed much to the world's thought. We shall hear a quotation from the ancient Sanskrit, which contains for us a challenge:

Reader: Look to this day!

For it is life—the very life of life!

In its brief course lie all the verities and realities of your existence:

The bliss of growth,

The glory of action,

The splendor of beauty:

For yesterday is but a dream, and tomorrow is only a vision;

But today, well lived, makes every yesterday a dream of happiness, and every tomorrow a vision of hope—

Look well, therefore to the day!

Such is the salutation of the dawn!

—*From the Sanskrit.*

Leader: Isaiah tells us in the following passage how God prospers the way of those who follow him:

Scripture: Isaiah 40:28-31.

Hymn: "How Firm a Foundation" (*Christian Worship: A Hymnal,* 406).

Reader: As Disciples of Christ we owe much to the pioneers of our work in India. They went out to begin the establishment of the Kingdom of God in an area where the message of Jesus had never been proclaimed before. Among these first missionaries was Miss Mary Kingsbury. How poised she was and how greatly did the love of God dwell in her heart! The Indian people with their appreciation of gentleness and quiet confidence, responded to her self-sacrificing love. Her patience and faith in people seemed to know no limits. Many were the hardships of those early days. Miss Kingsbury was one of those who made the trip from Jubbulpore to Bilaspur by oxcart. Riding in an oxcart is never comfortable, and a ride of even a few miles leaves one sore and exhausted. But Miss Kingsbury rode the distance of two hundred miles over hills and through jungles. There were rivers to ford, wild animals to escape, and always stubborn oxen and broken-down carts to try one's patience, to say nothing of the hot sunshine and the weariness of travel.

Great indeed was the Christian courage of this young American woman and her compatriots who began mission work in Bilaspur, which at that time was 116 miles from a railroad. They had to find and manufacture building material, plan and construct their buildings. Harder even than this was the breaking down of prejudices and inspiring the people with confidence in what the foreigners had come to do.

Miss Kingsbury helped to establish an orphanage and school for girls and worked with women in their homes. How many discouraging times she had, trying to get the families of Bilaspur to send their girls to school! And how often the girls in the orphanage, new Christians just out of Hinduism, would disappoint her! Through it all, however, her faith that Jesus could answer the needs of India carried her on.

Miss Kingsbury had many experiences in caring for the girls in the orphanage through epidemics of all kinds, including cholera and plague, and even contracted both plague and cholera herself during her years of service. Her last illness was lingering and painful, but she kept her suffering to herself as long as she could. Her constant testimony was that God had prospered her way and that his comfort and love were far greater than anything she had suffered.

The women of many Christian homes in India today speak lovingly of Miss Kingsbury and of her helpfulness in guiding them to mature, Christian development. Her contribution to the work of building a highway for God in India cannot be measured. What a heritage we have from one of our own who lived such a life!

Prayer:

Let us silently give thanks for those pioneers who began our work in India. (Pause)

Let us pray for those who have followed in the footsteps of the pioneers and are now our representatives in India. (Pause)

Let us pray for the Indian Christians who have given their lives to the service of God in their own land. (Pause)

Let us pledge anew our interest, our prayers and our gifts for the work of God's kingdom in India. (Pause) Amen.

Offering Sentence: Let us now offer our gifts for the extension of God's kingdom in our own land and around the world.

Missionary Benediction.

—Merle Rice.

Echoes From Everywhere

Baby Found on Street

I am trying to read the entire Bible through with my old Chinese teacher. I read it through from Genesis to Revelation with him in 1926-27, and I hope he holds out to read it with me this time. I want to be able to take up my Bible and read it at any place and be sure I will know all the words. He is now seventy-eight years old, and has the clearest pronunciation that I know. He is well taken care of by two old maid daughters who teach in our school. Recently one of them found a nice little baby girl about four days old thrown away on the street and wrapped in a rag. She brought the little thing home, but that was a month ago. I have been able to get milk from the relief committee and they are taking good care of her. She is growing nicely. They have named the baby Ruth. We hope she will grow up to be a fine girl.

—Stella Tremaine.

Wuhu, Anhwei, China.

Echoes from Leopoldville Conference

The Conference at Leopoldville in July was a real inspiration. All phases of mission work were discussed by delegates from Angola, French Equatorial Africa and from Congo Belge. Then there were Mission secretaries and other church workers from Europe and America. England, Portugal and Switzerland were represented. Liberia and Nigeria of Africa sent delegates. The languages used for the meeting were English, French and Portuguese.

Congo has more privileges in her medical and educational phases of mission work. In the medical work she is aided and encouraged by the government, and educationally she is free to use the native dialect quite freely. This makes it easier for the masses to understand. The other countries, however, help to subsidize the schoolwork and we are anticipating this for Congo, too, soon.

Our work with women has been slow and we must do more about that. Child marriage is more prevalent here than in other sections of Africa and that in many ways is a real stumbling block in education. When a ten-year-old girl greets her teacher with the news that she must go to her husband, and a six-year-old does the same, one can see how we are baffled. As one speaker said, we can only hope to remedy social evils when the African becomes so conscious that they are evils and he makes an effort to do away with them. We surely need a great deal of patience and wisdom and love.

—Martha Bateman.

Monieka, Belgian Congo.

Faraway Places

We are on our way to China again. Our new post of duty is Tihwa, Sinkiong, China. It is bounded by the USSR on the west, Tibet on the south, and the Gobi Desert on the north. It is a very big province, twice the size of Texas. We have had American Consuls there only for three years. They were all single.

First Disciples of Christ missionaries in India, photographed in Bilaspur in 1885. From left to right: Miss Ada Boyd, G. W. Jackson, Miss Mary Graybiel, Miss Mary Kingsbury, Mr. and Mrs. M. D. Adams

I will be the first and only American woman. The British Consul is also single.

There are quite a number of Russian families living there, so we began to study Russian at the Department of State Language School before we left Washington. The Russian Orthodox is the only Christian church there. The Chinese have their religions. The native group which is the largest, speaks Turki and are Mohammedans. The old silk road which Marco Polo traveled goes through this province. Camel caravans are still the principal means of transportation between oases across the desert. There are few motor roads and plane service is infrequent and irregular. We expect to be able to receive letters from time to time, but so far as we know there are no facilities for parcel post.

—VINCOE (MUSHRUSH) and HALL PAXTON.

Hidden Answers

1. Name and describe the newest activitiy of the World Council of Churches.
2. What challenge comes from the fourth objective of the Crusade for a Christian World?
3. What, according to L.B.M., is "the missionary task of tomorrow"?
4. Who is the new executive secretary of the Board of Higher Education?
5. Name the missionaries who have given so much time and effort to the Burgess Memorial Girls' H.S.
6. What history making event occurred in Chicago in November?
7. How did the Northern Christian College in P.I. get its start?
8. How has the Y.W.C.A. aided the "women overseas"?

Signs of Hope In India

We are returning to India from furlough at a very interesting time. There are many signs of hope which one does not get from reading the newspaper accounts of riots and disagreements. Many Indian people are level headed and will do all they can to make the transition to self-government as orderly as possible. I had a long letter from a Hindu friend who is a member of the Legislative Assembly of the Central Provinces. He was arrested about the same time as Gandhi and was in prison for two and a half years. He has known for a number of years and is delighted that we are returning to India and hopes we will see each other often. He wants me to bring him helpful suggestions from the U. S. to make the educational system of India more practical. He has a tractor but can get no implements. His family has a good deal of land near Damoh. He suggests that I bring out implements for our Mission farm at Damoh. Then he will let us use his tractor and in return he will use our implements. I have many other Indian friends both Hindu and Moslem in whom I have great confidence. But they will be able to lead India to something better as they learn cooperation, mutual helpfulness and understanding.

—FAY E. LIVENGOOD.

Jubbulpore, C. P., India.

Crocodile!

Excitement overcame terror when the quagmire was full of fisherfolk who sighted a crocodile therein. The braves could not afford to let all that steak get away! With spears, simply pointed or iron tipped, with spikes and knives, the battle went against the crocodile which tried to bury himself in the mud. One of our graduate teachers got a telling whack at the neck, but the riverines yelled, "Attention! One is never sure of a crock." Another teacher tried to drive his spear through a front leg, but found his own foot caught in the strong jaws. Again the riverines shouted, "SILENCE, Everybody! Teacher, don't move. He will conclude he has but a stick, and will release you." The report says they obeyed, teacher and all! But they had to get vines later to tie onto the dying crocodile's jaws to pull them open to free the foot. Those experienced say it is a marvel that the teacher is still among the living. Six ugly wounds, but he is again walking.

—LILLIE B. HEDGES.

Belgian Congo.

Gratitude Expressed

The presidents of the thirteen China Christian Colleges have cabled their appreciation for the generous support accorded their institutions during the war years by America's Protestant churches, it has been announced by the Associated Boards for Christian Colleges in China. Disciples of Christ help support Ginling College and the University of Nanking.

In Memoriam

Mrs. Ella Titsworth, September 15, 1946, Rushville, Indiana. A faithful member of Little Flatrock Church missionary society, and a reader of WORLD CALL.

Mrs. Addie Davis Transou, October 24, 1946, Pfafftown, North Carolina. Loyal, active member of Christian Church. Vitally interested in woman's council of which she was a charter member.

John Solomon Reel, November 13, 1946, Ennis, Texas. A Christian minister having served churches in Nebraska, Iowa, and New Mexico. Age 67.

DR. AND MRS. DONALD H. RICE, missionaries to India, announce the birth of Thomas Ray on Nov. 8, weighing seven pounds, eight ounces. Tommy was born at Damoh.

John Rogers, trustee of The United Christian Missionary Society, was chosen "Man of the Year" in his home city of Tulsa, Okla.

Frank G. Helme, another trustee, pastor of Main Street Christian Church, Rushville, Ind., is slowly recovering from his heart ailment at the home of his wife's father in Howard, Ohio.

E. K. Higdon, executive secretary of the United Society's department of oriental missions, is author of a new publication by the Friendship Press entitled, *Faith Triumphant in the Philippines.* Dr. Higdon is now in the Orient and is expected to return to the U. S. late in January. He is the chairman of the Philippine Committee of the Foreign Missions Conference of North America.

Disciples in Geneva are rejoicing at the safe arrival Nov. 8 of Carol Lynn Tobias, daughter of Mr. and Mrs. Robert Tobias. Mother and daughter are doing nicely. Mr. Tobias serves on the staff of the World Council of Churches.

In addition to the Tobias family, Dr. and Mrs. Robert M. Hopkins and another Disciple, Miss Marian Royce of Canada, maintain headquarters in Geneva.

Miss Royce is on the staff of the World's Y.W.C.A. Dr. Hopkins represents the United Society on the staff of the World Council.

Mr. and Mrs. Carl H. Barrett, Harvey Lord and Miss May Sweet were accepted as missionary candidates by trustees of the United Society at the last meeting in November. The Barretts are studying in The College of the Bible, Lexington, Ky. Mr. Lord, president of the United Christian Youth Movement, is studying at Union Theological Seminary. Miss Sweet will graduate from Phillips University next June.

James A. Stuart, member of the board of directors of Unified Promotion and recently elected treasurer of A Crusade for a Christian World, was recently promoted from managing editor to editor of the Indianapolis *Star* and associated Indiana papers published by Eugene Pulliam. Mr. Stuart is an active and loyal member of University Park Christian Church in Indianapolis.

Major (Chap.) Harold G. Elsam, executive secretary of the Chaplains' Association of the Army and Navy, and a former pastor of the Disciples in the Midwest, was awarded the Army's commendation ribbon for meritorious service at the recent annual convention of the chaplains in Washington. Major Gen. Luther D. Miller, Army chief of chaplains, made the presentation.

Miss Ethel Shreve, missionary returning to India on the SS. "President Polk," late last summer from San Francisco, is shown aboard with Mrs. J. N. Lester, right, of Berkeley, Calif., who is a staunch friend of all missionaries

Missionary Register

Arriving from the Field:

Mr. and Mrs. Donald H. Edwards, Belgian Congo, in New York, Nov. 14.

Mrs. Lillie B. Hedges, Belgian Congo, in New York, Nov. 14.

Mr. and Mrs. William George Smedley, Paraguay, leave for U.S.A., Dec. 7.

Mr. and Mrs. Elmer G. Boyer, Belgian Congo, at Norfolk, Va., early in December.

Departing for the Field:

Miss Ann Mullin, India, SS. "High Silver Beam," New York to Bombay, Dec. 3.

Dr. and Mrs. Victor C. Rambo and three children, India, SS. "Tarakan," New York, Dec. 10.

Mr. and Mrs. W. W. Haskell, China, SS. "Marine Lynx," San Francisco to Shanghai, Dec. 15.

Mr. and Mrs. Kenneth C. Hendricks, Japan, from San Francisco as soon as a ship sails for Japan.

Mrs. Mattie Estill Weesner, mother of C. A. Weesner, executive secretary of the department of financial resources of the United Society, died Dec. 5, in Indianapolis, following a lengthy illness. She was 70 years old. In addition to her son, she is survived by her husband, C. W. Weesner.

Chester P. Hensley, pastor of the First Christian Church of Fort Madison, Iowa, became the Illinois state secretary on Jan. 1. He is a native of Illinois and a graduate of Culver-Stockton College.

Mrs. Anderson B. Barnes of Los Angeles became the mother of triplets Nov. 28. As Miss Carnella Jamison, she served several years as national director of missionary organizations for the National Christian Missionary Convention.

Miss Mabel Niedermeyer, national director of children's work in the United Society's missionary education department, was back in her office in Missions Building, Indianapolis, Dec. 2, after spending several months in South America on her "sabbatical." While she was away, Mrs. Herald Demaree, Franklin, Ind., the Indiana chairman of children's work, carried part of the educational and field work.

Miss Jessie M. Trout, executive secretary of the United Society's department of missionary organizations, will go to England during the 1947 Easter season for work in rehabilitating the women's work of the British Churches of Christ.

Early in October, T. Boyd Clayton resigned as secretary-director of the Florida churches, effective Jan. 1. He has joined the staff of Transylvania College as director of church relations.

Herald B. Monroe, Ohio educational director, has succeeded Gaines M. Cook as state secretary-director of Ohio. His new associate will be Herman Patton, pastor at Girard, Ohio. Mr. Patton is a graduate of Bethany and Yale.

A planning conference of Disciple students was held at Merom, Ind., on Dec. 28-Jan. 2. Sixty delegates were expected to attend.

(Continued on page 44.)

"Building Anew with Christ"—in India

By ETHEL SHREVE*

ON October 26, trains were bringing people in to Bilaspur from all our stations for the India Missionary Convention. Oxcarts, jeeps from Takhatpur and Fosterpur, and the big truck, which is now a part of the Mungeli station, were arriving. The India Church Convention had been in session for several days, and Sunday was to be a joint meeting. What encouraging reports were heard of the growth of the church! It was a day of deep consecration and fellowship.

For the missionary convention, there were the 33 missionaries now on the field, all of the Indian pastors, and several of the Indian leaders. In addition to these, we were happy to have three of our retired missionaries present—Mrs. MacDougall, who is living here with her daughters; Mrs. Menzies, who came back to India recently, also spending some time with her children; and W. E. Gordon who has been living in Bangalore, South India. He remarked that he felt like a schoolboy coming back home.

H. P. Gamboe was chairman of the convention. The theme was "Building Anew With Christ." Miss Anna Bender had charge of the fifteen-minute quiet hour each morning. Dr. K. W. Bonham, Miss Lucile Ford and Miss Myrtle Furman led us in the morning devotions, giving us a realization of the meaning of building with God. Mr. Gamboe, T. N. Hill, the Mission secretary, S. M. Masih, Miss Leta May Brown, and H. M. Reynolds gave addresses that lifted us to a high level. Our blueprint is the Bible, but human frailties often block the way. Mr. Reynolds began his address with a quotation on building together which had been used several years ago by our own beloved W. B. Alexander. It was just as true today as then.

Reports of the work were encouraging. Every Mission school has increased in enrollment since last year, and more schoolrooms are needed. Every Boarding school is larger and we must have more buildings to house all who come. Hospitals are full. The new Takhatpur hospital, which is only in the making, had at the time of the convention only six beds but fifty patients. Mrs. Menzies and Mr. Gordon each brought messages of encouragement. They saw much improvement during the years they have been absent and felt that the work of these years had brought much fruit. Now it is for us to go forward together. Our Mission secretary gave us this challenge: "We face changes. We do not know what the future may be but we know whom we believe and are persuaded that He is able to guard that which we have committed to Him against that day."

A memorial service was held for Dr. Ada McNeil Gordon whom we all loved and who gave so much for India. One after another rose to tell some incident in this life of service. G. H. Singh spoke of her as "Mother."

This man is carrying the basket on his head—something usually done by the woman. He was happy that his wife made a fine recovery from a serious operation. When she was ready to return home, he happily carried the basket that contained their cooking supplies.

One evening around the tables, Miss Ruth Mitchell conducted a welcome to the thirteen missionaries who had come or returned to India since the last convention. In the talks that followed there were many greetings brought from friends in the homeland, and it was a fellowship that linked together the Indian and the American church. As we saw seated at that table some new missionaries, we took courage for the task of the future. But even yet the number is very small for the work to be done.

On another evening Mrs. Miriam Terry had charge of a farewell for those soon to go on furlough. In this there was a note of sadness because one of our number who is greatly loved by everybody is to retire. It has seemed to many that it would be hard to carry on without Miss Jennie V. Fleming. She has done much for India and will continue to be an inspiration wherever she is.

The final consecration service was led by Dr. and Mrs. Don McGavran. In this we were led to high peaks through a series of Bible readings and prayer. We must build together. As Miss Furman said in her devotion, "We must go forward with the Master builder, using timbers seasoned with service, stones of fellowship levelled with love, cutting doors of optimism and windows of courage, always listening for the Master's voice."

Jackman Memorial Hospital, Bilaspur, India

First row—Graduates of the 1946 class. (Three of them were added to the hospital staff.) Second row: Reading from fourth person at left: Ruth Mitchell, Dr. Moti Solomon, Dr. Hope Nichoson, Dr. Daisy Lawrence, Miss Mary Spencer (an English nurse helping during the post-graduate course now being offered for the second time). Third, fourth and fifth rows: staff nurses. Sixth row: new class of "probationers," student nurses not yet in uniform.

*Missionary for the United Christian Missionary Society, and stationed in India.

The National Conference on the Town and Country Church

THE first National Conference on the Town and Country Church for Disciples of Christ, held in connection with the National Convocation on the Town and Country Church in Des Moines, November 12 to 15, was attended by seventy registered delegates from Disciples of Christ churches. Altogether over 900 were registered for the National Convocation. Disciples of Christ delegates came from twelve states, two coming from as far away as Northern California. Pennsylvania, Ohio, Oklahoma and Kentucky were represented by delegations of four or more.

Edwin L. Becker, national director of town and country church for The United Christian Missionary Society, presented to the conference some facts about the rural churches of the Disciples of Christ. It was shown that 70 per cent are in towns of 2,500 population or less, or in the open country. Thirty-eight per cent of the membership of Disciples of Christ are in these churches, but they spend only 20 per cent of the amount given for local expenses and contribute only 16 per cent of the money given for missions and benevolences. It was also shown that they have only 28 per cent of the baptisms in the brotherhood.

The facts also reveal that Disciples of Christ have done their best job of churching in towns of from 2,500 to 5,000 population, and their next best job in towns under 2,500 and in the open country where they have 88 churches for each million of the population. They have been characteristically weak in churching the large cities, for it was found that they have only 13 churches per million of the population in cities over 100,000.

The figures showed that only 28 per cent of the rural churches have full-time preaching, which is partly explained by the fact that 23 per cent of them spend less than $250 a year for local expenses. Sixty per cent of them spend less than $1,000 for their own local budgets.

The program of the Conference centered around the work of four seminar committees which over a period of three months had been preparing statements to be used in seminar conferences. The seminar on "Approaches to Evangelism," led by Edward D. Hamner, pastor of the Livingston, Tennessee, church, surveyed the methods of evangelism used in rural churches and made recommendations concerning an evangelistic program which would be effective. It suggested that a rural church should make use of the evangelistic meetings if it is adequately prepared for and carefully carried out. It urged that the evangelistic meeting be supplemented by personal visitation evangelism. It listed important qualities in the local church's program of evangelism: (1) The program should be Christ-centered; (2) the program should be home-made; (3) the program should be continuous; (4) the program should be varied.

George V. Moore of the College of the Bible, Lexington, Kentucky, led the seminar on "Approaches to the Development of Lay Leadership." Here it was pointed out that in the Crusade for a Christian World goal of "100,000 new leaders in training in the local church," at least 38,000 of these should be in rural churches. The seminar suggested four needs for laymen: (1) Laymen need to learn to read the Bible; (2) laymen need to learn to read worship material; (3) laymen need to study their functions as officers and leaders; (4) church laymen need to study their own communities and the rural life problems connected therewith.

The seminar also made a detailed outline of projects in which laymen can engage in the local church. These projects relate to worship, evangelism, stewardship, missions, Christian education, Christian home and family life, house and grounds, and special days in the life of the church.

A third seminar was given to "Approaches to a Rural Ministry" and led by Dean Seth W. Slaughter of the Bible College of Drake University. The seminar recognized the general social situation and psychology which makes it difficult for many rural ministers to be happy and satisfied in the rural community. The seminar also surveyed the possibilities for

(*Continued on page* 46.)

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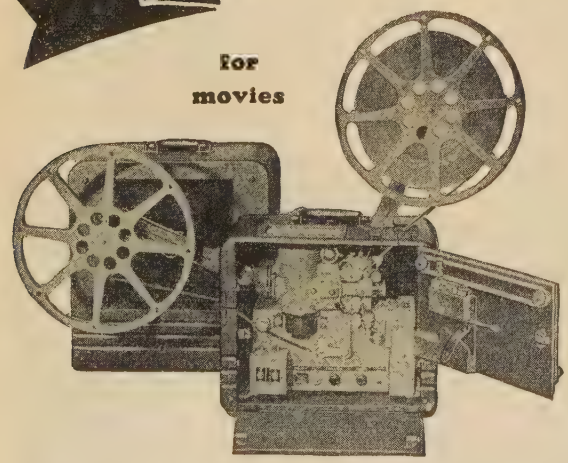

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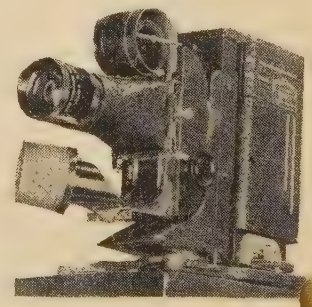

CHRISTIAN BOARD OF PUBLICATION—The Bethany Press—St. Louis 3, Mo.

Hitting the High Spots in Jamaica

LITERALLY, we have been "hitting the high spots" in these last few months of our work. And our "high spots" have taken two or three forms—visitors from home, good conventions, and maturing projects. The time has been full and the work taxing, but love always pays rich dividends in Christian satisfaction.

The first "high spot" we would mention is a series of visits—short, sweet, helpful. Lester G. McAllister, national director of youth work, came first, and helped us through our Island Convention and young people's conference. Then Kathleen ("Dr. Mac") McArthur paid us a visit between engagements on Y.W.C.A. work which brought her here from New York. Dr. Hugh ("Jerry") Williams, a missionary to Puerto Rico, also spent a week with us, and helped us through our young people's conference.

We had fun taking Kathleen and Lester to Jamaica's "high spot"—the Blue Mountain Peak—eleven miles by mule-back beyond the end of the car road, and 7,360 feet up from sea level. We nearly froze to death the night we spent up there, but the view and the company made up for it; both climate and company were like a bit of home.

The Secondary School (one class), started last January, celebrates its first birthday with ten students enrolled. January promises us another class "one," as the present "one" becomes "two." Nimrod Townsend, a Jamaican fresh from eleven years of schooling in the U. S. A., has come back to help us in this, and also preaching work. He is already in harness, and pulls his load well.

I am a builder these weekdays; preacher and administrator week ends. For three months we have been building a parsonage for our Duke Street Church, Kingston.

Our latest addition is an infant milk route—run on the Rochdale principles of cooperation. It is the outgrowth of our Cooperative Study Club and Coop Buying Club, here where we live in the hills. One of our churches in Kingston (15 miles away) has a thriving Buying Club. So now what we plan is to link our *selling* with their *buying*. Next to the preaching of the gospel—in fact as an integral part of the gospel—we believe that *cooperation* is the only answer to the economic poverty of this otherwise lovely island. Our little part is small, but it is proving itself, and will be copied by others, even as some are already showing us the way. People that can be induced to work together in material things will learn early to cooperate in spiritual things.

—ARCHIE ALLAN.

Jamaica, B.W.I.

A little woman selling men's neckties from door to door passed Church World Service headquarters. She had heard of the work of CWS, and seeing the sign stopped in to give her morning's earnings—$2.00.

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African Villages Need Leadership

THIS year has been a busy time for us since we have been too few for the amount of work to be done. We are looking forward to having more help soon, and also to a better means of transportation since we now have roads throughout our area.

In order to visit the villages in our Mondombe field, where we have teacher-preachers located, Ntange Timothy left about the first of April and was away for six weeks visiting three of the eleven districts. This year we took time to call the church roll in each village, and that in itself was no small job as we have several thousand Christians in our field.

Nkole is one of our difficult newer districts. In March we had to replace the district supervisor who has sleeping sickness. Ntange was very happy in Nkole to find so many who were interested in having teachers in their villages. In his report he says: "If we have teachers with patience and perseverance we shall have some good Christians in Nkole."

Many of our Christians are working and living at the coffee and rubber plantations, and the teachers who look after these posts find the work difficult. There must be about ten of these plantations at present in our area. The teachers in the villages complain about their Christians leaving to work on the plantations.

This year we planned, during school vacation, for the Congo Christian Institute graduates who teach school on the station to visit the schools in the villages. Their reports were interesting. As might be expected, they found that some were not teaching regularly; others tried but were not very capable. They were pleased with the work being done by some of the graduates of our second degree school.

Miss Shoemaker and I left a few days after school closed to visit more of the districts. In order to cover the territory we went into separate districts. She spent two and a half weeks itinerating. I spent five weeks visiting the districts, and it took Ntange and his wife nine weeks to finish up the work. After I got home, three districts brought their offerings to the station. We counted the offerings, paid the teachers, and gave them a few school supplies.

There had been no baptisms performed for a year, so that there were many waiting for the opportunity to be baptized. We are continuing to teach these people, hoping they will have a better understanding of what it means to become a Christian and what is expected of them. There were 2,291 baptisms, and the greater number were women.

Even though we visited the villages where teachers are located, and called the church roll in the villages, and inquired about the Christians and their faithfulness, we realize our visits are all too short and far between. There is so much that could and should be done to strengthen and encourage the Christians in the Christian way of living that we are eager to have more missionaries and native leaders to help in this important part of the work.

All churches are not like Intongo village. They have not had a regular teacher for a while, but they have been keeping up their grounds and building, and meet together.

Schools have started again, and there are many wanting to come and benefit by an education. We have ten new families in school who are planning to prepare themselves for work in the villages. We trust that many of the younger students will plan to become teachers, too, when they have completed their schoolwork. We cannot begin to answer all the urgent calls for teachers in the district.

It takes those at home and us on the field to keep this work going, and we appreciate what the churches and friends have done in the past.

—HATTIE P. MITCHELL.

Mondombe, Belgian Congo.

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Student Life in Poland

FROM a report by Carl de Geer, Swedish World Student Relief secretary, the following excerpt is taken:

"When making a tour among the debris of Warsaw, it is hard to believe that human beings are able to live in such ruins. The fact that 450,000 people actually dwell there is incredible. Every room which in some measure can keep out the cold is inhabited. Students live in schools, cellars, and huts. A poll taken at hazard among ten students yielded the following results: four were living in partially repaired rooms in a house otherwise in ruins; three in the map-room of the geography hall of an old primary school; one in a cellar provisionally fitted out for his whole family; one with eleven comrades in a room measuring four by eight meters, of a ruined house; and the last with his parents, brothers and sisters in two rooms of a house entirely undamaged by the war.

"Professors are as bad off as the students. Some live in their institutes and occupy a little room which is utilized as a bedroom, office and library for the institute in question. Many professors have no room of their own; some not even a bed and are reduced to sleeping in a cellar, or even on the floor.

"It must be remembered that intellectuals were deliberately subjected to the worst kind of persecution. Nearly forty per cent of the students and professors were put to death or perished during the occupation. . . . At the University of Warsaw, only one building, the library, remains intact. Twenty-two of the original forty-eight buildings have been partially repaired, but they lack all equipment in the form of furniture, study material and so forth. The library, which contained nearly 2,000,000 volumes, was looted of 50,000 manuscripts, but the remaining books were saved because the Poles who were ordered to remove the books sabotaged the program of removal.

"Seven of the nine faculties at the University have reopened with about 5,000 students as compared to the prewar figure of 10,500. The Polytechnic School, which suffered most from the war—its buildings, library, laboratories and study material all having been destroyed—has about 2,000 students compared with 2,500 before the war.

"Regarding study materials, there is an unexampled shortage of paper of all kinds. There is little ink and few pens. Fountain pens are rare even among professors. On the free market a notebook of forty pages of very inferior paper costs 80 zloty (about 75 cents American)."

—CHURCH WORLD SERVICE.

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It's Cold Today

It's cold today. The wind whistles through the bedroom; the air is clear and nippy; the sound of a traveler's foot along the walk and the effort of a neighbor to start his car, all add up to the same thermometer idea—it's cold today. I cannot but thank God for a warm house, a warm breakfast, a car that will start, and a wool suit and topcoat to keep me warm. Most of all, it is nice to belong to a family who loves me and are concerned about me.

It's cold all over the world today. The wind is whistling and howling around wrecked buildings and little shacks, which have been thrown together as a lean-to against the weather. Peopel are in distress today all over the world. They are hungry and they are cold. The freezing temperatures are by no means confined to enemy territories. Many of the lands which were allied with us in the winning of the war find themselves without fuel and without sufficient clothes for any personal comfort. Thousands and thousands of people in many lands will freeze to death this winter, unless the American people will share their clothes with those who have little or nothing.

This suffering can be prevented, if enough people get concerned about it. It is heart-warming to me, riding to the office, to know that we have sent a heavy reversible to the cleaners to have it in condition to send to some young person in Europe. I should not be at all surprised to learn that a search of the attic and a few boxes in the basement will bring forth several other items which, while not needed in our household, will be as the blessing of God to a needy family somewhere. These useful and most urgently needed gifts will make real the words of our Master: "I was naked and ye clothed me."—FREDERICK W. HELFER, in *The Sower*.

World Call News Room

(*Continued from page* 38.)

Gilford Olmsted, director of religious education in Minnesota and North Dakota, is the father of a son, John Eldon, born Oct. 7.

Lyman Hoover, Disciple who has been a Y. M. C. A. secretary in China for 16 years, is now in the United States. He has been making several addresses in Indiana during recent weeks.

Charles H. Forster, pastor in Vermont, Minnesota and California before beginning a long service with the Red Cross, died in California on Oct. 28. In 1923 he became director of the Red Cross in the Philippines with headquarters in Manila. He was interned during the war in Manila. He is survived by his wife, a son and daughter, a brother and two sisters, including Miss Ada L. Forster, pastor at Fortuna, Calif.

Laura Jane Smith, daughter of Mr. and Mrs. Herbert M. Smith, retired missionaries to the Belgian Congo, is a special student at the Kentucky Female Orphan School, Midway. She was given *magna cum laude* rating for her scholarship for the first six weeks of the autumn quarter as a special student.

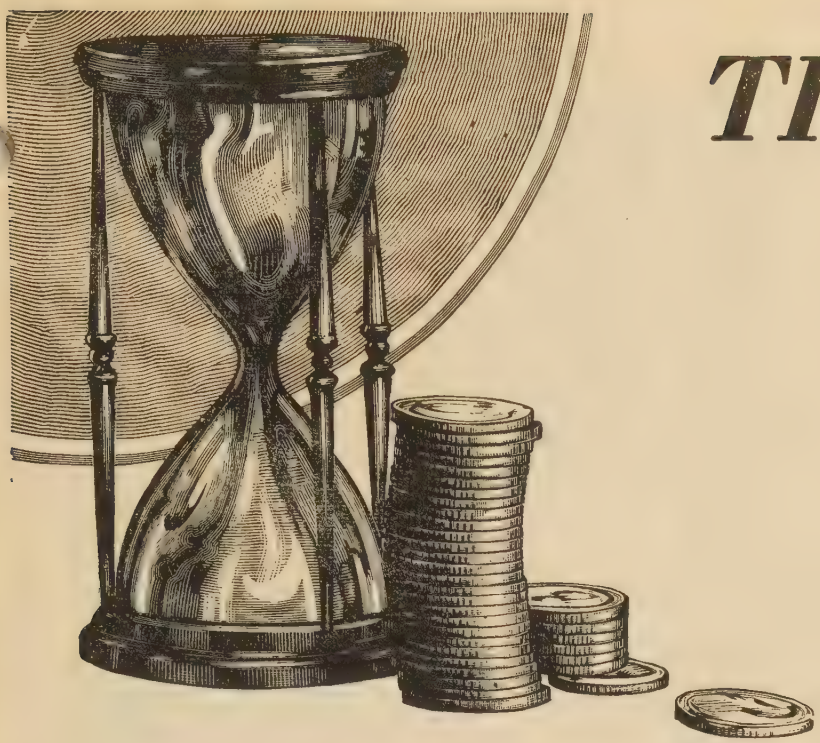
Miss Rose Wright, formerly national director of young people's work in the United Society's department of missionary education, won a prize in an exhibit of the Indiana Society of Print Makers in Indianapolis in November for her print, "Unclaimed," which pictures a small boy, with his dog, deserted in a large city. Miss Wright is a student at the Herron Art Museum school in Indianapolis.

The executive committee of the Christian Youth Fellowship Commission met Dec. 6-8 in Webster Groves, Mo. Miss Adelle Ringstrom, Seattle, became president.

Miss L. D. Warren has been named national director of visual aids and publicity for the United Society in the department of financial resources. She has been a member of the Society's staff for a number of years.

Lyle V. Newman, a Perry, Iowa, pastor, has been called by the United Society to direct evangelism in city areas across the nation. He will live in Indianapolis and his work will be supervised by Spencer P. Austin, the national evangelism director.

The United Society's Christian education division headquarters and field staff are meeting at Turkey Run State Park Inn, Marshall, Ind., Jan. 3-10. This meeting is being preceded by a three-day retreat for the missionary organizations-education staff and the state presidents.



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Is There a Way?

THE following letter from an American soldier in Japan was received by the Mission Board of his church in America:

"I have never had opportunity to write to my own missionary society about such an urgent problem as this letter concerns. I hope you can advise me of some way that my friends and I could help the situation, at least in some small way in this particular area.

"Having been on the streets of Tokyo frequently in past weeks, it is increasingly evident to any GI that there are dozens of homeless, starving and downright filthy Japanese children on the streets here and no one seems to take any interest whatsoever in their welfare. These urchins sleep on the sidewalks at night and manage to exist on what few scraps they can beg from the GI's and perhaps from some Japanese. You cannot imagine just how pitiful this situation is, until you have been accosted by a group of these ragged little kids begging for something to eat.

"My friends and I vowed to write to our respective Mission Boards about this to see if there is something that can be done. As individual soldiers there is little we can do except perhaps give them what candy, etc., as we have on hand; but we thought that the American church would want to know about this situation and possibly that it could do something to help. After all, it was not these poor children who were responsible for the militarism of the Japanese nation, but it is they who are suffering now. Of course, the entire populace has little food these days, but these orphaned children are the most pitiful sights I have ever seen.

"Just two recent incidents to show you that some GI's do care. Our company commander and executive officer, together with the first sergeant and a member of the medical detachment, took two Japanese urchins the other day, fed them, bathed them, doctored their sores, and gave them some clothes to wear. You never saw two more pleased children and you cannot imagine how impressed the bystanding Japanese adults were.

"Last night two boys in our barracks picked up a small orphan boy on the train between Yokohama and Tokyo, brought him to the barracks, bathed him, fed him and put him to bed in one of the extra bunks. Today they were trying to find a place in the neighborhood here for the child to stay and possibly work for subsistence—he had no parents and no home. Most of the children spend the nights in the railroad stations and in the parks—and it is fortunate that it is not winter and that they do not have to worry about freezing. [But winter is near.]

"Please let me know what you think about the matter and if there is any way that a group of GI's here in Tokyo could help by cooperating with any proposed plan of yours."

—CHURCH WORLD SERVICE.

Ninth Center

Church World Service has announced its NINTH regional center, located at 740 Esplanade Ave., New Orleans 16, La., established to service the southern area of the country.

Address of the other centers are:

21-21 44th Drive, Long Island City 1, N. Y.
1145 S. Tenth St., Richmond, Calif.
New Windsor, Md.
236 Beacon St., Boston 16, Mass.
101 Pine St., Dayton 2, Ohio.
2247 East Marginal Way, Seattle 4, Wash.
7110 Compton Ave., Los Angeles 1, Calif.
1735 S. Vandeventer Ave., St. Louis 10, Mo.

The National Conference

(*Continued from page* 40.)

training for the rural ministry among Disciples of Christ, and pointed out that the Bible College at the University of Missouri is the only school thus far to make a definite program available for the training of a rural ministry.

The final seminar, led by J. P. Miller, pastor of the Elmore-Genoa pastoral unity in Ohio, gave its attention to "Approaches to Inter-church Cooperation." Detailed study was given to various types of cooperation including the community church, the federated church, the yoked field, the larger parish, and inter-church councils of ministers and lay leaders. Particular attention was given to the pastoral unity plan as a means whereby rural churches of the Disciples of Christ can cooperate to strengthen their leadership and their program.

Gaines M. Cook, Executive Secretary of the International Convention, brought the final address to the conference on the subject, "Facing the Future with the Rural Churches of the Disciples of Christ."

It is hoped that the reports of the seminars along with the addresses delivered at the conference can be printed in booklet form and made available within the next few months.

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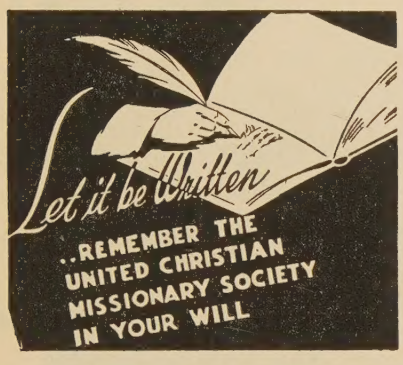
Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1946, to October 31, 1946, Compared With July 1, 1945, to October 31, 1945.

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1945-46	1946-47	1945-46	1946-47
Churches	$141,214.87	$148,902.26	$25,009.10	$34,241.68
Bible Schools	15,102.91	13,118.06	3,117.90	3,503.86
Christian Endeavor Societies	624.15	664.42	251.00	79.21
Women's Missionary Societies	45,616.25	40,984.26	1,556.84	1,912.31
Councils	63,062.42	72,574.13	3,477.18	2,359.11
Young Matrons' Missionary Societies	2,010.68	1,753.11	8.75	——
Guilds	6,703.73	6,927.06	201.00	81.00
Circles	688.00	540.98	60.69	75.00
Triangles	357.25	198.78	——	——
Children's Missionary Organizations	384.48	436.39	90.74	15.00
Unified Youth Groups	3,361.01	4,110.68	672.46	452.49
Unified Children's Groups	253.43	191.65	70.08	97.12
Individuals	4,742.43	4,015.00	10,790.98	12,608.51
Grand Totals	$284,121.61	$294,416.78	$45,306.72	$55,425.29
Missionary Organizations Totals	$122,437.25	$127,717.04	$ 6,137.74	$ 4,992.03

1. Gifts applying on percentages.
2. Gifts over and above percentages.

Gain in undesignated and specific gifts—$10,295.17.



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Book Chat

(*Continued from page* 16.)

fraternalism, secular education, and non-Christian religions. Every intelligent preacher owes it to himself to get these volumes, for they will serve as a refresher in most every phase of the work he has to do. It is not possible for a parish minister to be a scholar in many departments of learning, but at least he should have a general awareness of the forces that operate in the world in which he lives.

Books Mentioned on Page 16

AN AUTHOR CATALOG OF DISCIPLES OF CHRIST, Compiled by Claude E. Spencer. Canton, Missouri. Disciples of Christ Historical Society. 400 pp. Price $7.50.

WALTER SCOTT: VOICE OF THE GOLDEN ORACLE, by Dwight E. Stevenson. Saint Louis. The Bethany Press. 240 pp. Price $2.00.

THE INTERSEMINARY SERIES, VOLUME I. THE CHALLENGE OF OUR CULTURE, Edited by Clarence Tucker Craig. New York. Harper & Brothers. 205 pp. Price $1.50.

THE INTERSEMINARY SERIES, VOLUME II. THE CHURCH AND ORGANIZED MOVEMENTS, Edited by Randolph Crump Miller. New York. Harper & Brothers. 255 pp. Price $1.50.

Books Received

THE DISCOVERY OF INDIA, by Jawaharlal Nehru. New York. The John Day Co. $5.00.

FAITH TRIUMPHANT IN THE PHILIPPINES, by E. K. Higdon. New York. Friendship Press. 25 cents.

THE CHINESE CHURCH RIDES THE STORM, by R. Orlando Jolliffe. New York. Friendship Press. 25 cents.

MISSION OF MERCY, by Bernard Palmer. Chicago. Van Kampen Press. $1.00.

MEET YOURSELF IN THE BIBLE, by Roy L. Laurin. Chicago. Van Kampen Press. $2.50.

AMERICA AND ISRAEL OF TOMORROW, by Elisha M. Friedman. New York. Herald Square Press, Inc.

AMERICAN JEWISH YEAR BOOK, 1946-47. Philadelphia. The Jewish Publication Society of America. $3.00.

CHRISTIAN FAITH AND MY JOB, by Alexander Miller. New York. Association Press. $1.00.

MY SERMON NOTES ON JOHN'S GOSPEL, by W. P. Van Wyk. Grand Rapids, Michigan. Baker's Book Store. $1.50.

Last Column

"The Hole in the Fence"

There is a story told of a father who took his boy on his knee and told him the story of the lost sheep; how it found a hole in the fence and crawled through; how glad it was to get away; how it skipped and played in the sunshine until it wandered so far that it could not find its way back home. And then he told him of the wolf that chased the sheep, and how, finally, the Good Shepherd came and rescued it and carried it back to the fold.

The little boy was greatly interested and when the story was over, he surprised his father by asking, "Did they nail up the hole in the fence?"

How often we overlook the "hole in the fence!"—"*The Circuit Rider,*" Economy (Indiana) Methodist Church.

Instead of "passing out cigars" on the birth of his first-born son, a young father recently sent ten dollars to be used to buy powdered milk for shipment overseas through Church World Service. Shortly thereafter the baby acquired a little cousin, and her father, not to be outdone, sent ten dollars for the diaper fund.

—CHURCH WORLD SERVICE.

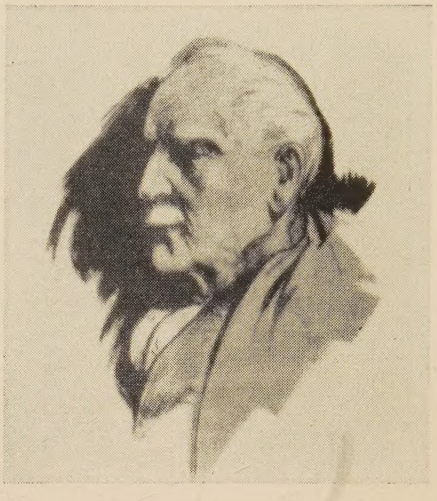
When Father Failed

Tommy looked up from his book and asked, "Father, is it true that a man is known by the company he keeps?"

"Yes, sonny." "Well, father," asked Tommy, "if a good man keeps company with a bad man, is the good man bad because he keeps company with the bad man, or is the bad man good because he keeps company with the good man?"

"Withhold not good from them to whom it is due, when it is in the power of thy hand to do it"

Proverbs 3:27



You will bring comfort and cheer to many aged ministers and their widows who have given of their best to the Master, by writing a Bequest in your Will as follows:

"I will give, bequeath, and devise to the Pension Fund of Disciples of Christ, of Marion County, State of Indiana, a corporation under the laws of the State of Indiana, the sum of _____ dollars, and the receipt of the Treasurer of said Corporation shall be sufficient discharge to my executor of the same."

When real estate is devised it should be accurately described and located, as in the writing of a deed.

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If you care — you will share!

"CHILDREN STARVING" LITHOGRAPH BY KAETHE KOLLWITZ (1867 - 1945)

— that they shall not perish from the earth

WEEK OF COMPASSION

· Disciples of Christ ·

FEBRUARY 16-23